

Palestine

I. Jew & Arab in the Holy Land To-day

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BIBLICAL Palestine stretches from the Lebanon Mountains on the north to the Desert of Sinai on the south, and from the Mediterranean Sea on the west to the Syrian Desert on the east. It comprises about 6,000 square miles on the west, and 3,000 on the east side of the Jordan. No country in the world of the same area has such a remarkable diversity of climate and nature. It falls indeed into four main geographical divisions, as follows:

The Maritime Plain on the west stretches from the "River of Egypt," that runs into the Mediterranean Sea at El-Arish, the whole length of the coast to the seaport of Tyre. The Central Hill Range again dominates the whole country from Beersheba to Dan. The great depression of the Jordan valley, which from Tiberias to Jericho is lower than the Mediterranean, culminates in the Dead Sea, the lowest point on the earth's surface, 1,300 feet below sea level. The plateau on the east side of the Jordan, which forms in

appearance a continuous wall that includes the Biblical Bashan, Gilead, and Moab, is raised from 3,000 to 4,500 feet above the depression.

Between the Maritime Plain and the Central Hill Range stretch the foothills, the Shephela of the Bible, which rise from a few hundred to a thousand feet. The mountain range itself is broken by the Vale of Esdraelon which, winding round the ridge of Carmel, cuts in a narrow pass between that verdant hill and the mountains of Galilee and then, widening to a broad expanse, descends gradually to the Jordan. The highest points in the range are Mount Ebal, which towers over Nablus, the ancient Schechem, at a height of over 3,000 feet, and Mount Jermak, that rises crested to a height of 4,000 feet above Safed, the Galilean city set on a hill. The range is intersected by numberless wadis, or water-courses, which are dry for nine months in the year, but during the other three months intermittently contain torrents breaking



COIN-DECKED MATERNITY

On the head of this mother from Jericho is an adornment of coins arranged edgewise in a seeming halo of currency. It formed her dowry, a bright bait for a husband

Photo, H. Perrin

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EXTREMES MEET IN THE ARID ACRES ON PALESTINE'S BORDER

Pulled unwillingly by the neck the sturdy baggage-camels, their supercilious faces swaying as they pad softly along, slowly follow their master. Above, at a hundred miles an hour, roars a biplane. The immemorial desert, heedless of modern hurry, still keeps its old arduous transport methods. Aeroplanes hurtle over it, but still there are fresh bones to whiten along the caravan routes

Photo, Georg Haeckel

down to the Mediterranean or to the Jordan

The rainy season falls within the period from December to March. There is an early rain in November, and a latter rain in April; but for the rest of the year the sun shines every day and all day. Several small perennial streams, however, thread their way across the plain, besides the Jordan, which flows all the year with a swift current fed by the snows of the Lebanon. These smaller rivers are the Auja, which bursts from springs in the Maritime Plain and runs by devious windings into the sea about ten miles north of Jaffa; the Zirka, reputed haunt of crocodiles, which spreads into marshes around Caesarea; and the ancient brook Kishon, which takes its rise in the foothills of the Galilean heights and has its mouth in the Bay of Acre, a mile to the north-east of Haifa.

On the east there are two principal streams which feed the Jordan—the Yarmuk, that comes down headlong

in successive rapids from the plateau of the Hauran, finally dropping in a cascade into the main river south of the Sea of Galilee; and another Zirka, the Jabbok of the Bible, which falls from the plateau of Gilead about half-way between the Sea of Galilee and the Dead Sea. Lastly, to the east of the Dead Sea, the Biblical Arnon, now known as the Moojib, forces its way through a narrow gorge between cliffs over 1,000 feet high until it merges its clear stream into the salt-laden waters of what the Arabs call "Lot's Sea."

The Jordan in the first half of its course, as it passes through the Valley of Galilee, spreads into two lakes. The more northerly, the Waters of Huleh, or, as it is sometimes called, of Merom, is a papyrus-covered marsh at one end, opening into what much resembles a Norfolk Broad at the other. About twenty miles south of Huleh the river flows into the Lake of Galilee, known to the Jews as the Sea of Kinnereth, or the Harp, because its shape is like that of the harp of David.

PALESTINE & ITS PEOPLES

The Sea of Galilee, some twelve miles long and eight miles broad at its widest point, is in the spring one of the most beautiful places on earth, surrounded with flowery meadows bright with every hue. In winter it can be very stormy ; and in summer, encircled as it is by

cliffs which become stony and arid, and lying below the level of the ocean, it is a cauldron. A still hotter cauldron is the Dead Sea, in which the Jordan loses itself at a point about eight miles south of Jericho. The sea is some forty-seven miles long and has a greatest breadth



ARMED CAVALIER OF THE NOMAD BEDUINS OF PALESTINE

With his horse gaily caparisoned in tassel and plume, his parti-coloured raiment, curved sword and double-barrelled gun thrown across his saddle-bow, this horseman may truly be said to have dressed himself to kill. He and his ever-wandering tribesmen are still as untamed as their own wild mounts. Seldom remaining in one camp for more than ten days they live as well by plunder as by trade

Photo, American Colony in Jerusalem

PALESTINE & ITS PEOPLES



BEARDED SHEIK OF A PALESTINE VILLAGE

There is a strong Arab element in Palestine, and in the days before the railway the sheiks would often levy tribute from travellers as a protection against robbery—from their own followers—and the perils of the road in general

Photo, Photochrome Co.

of ten miles. So great is the heat that the evaporation accounts for the whole inflow of the Jordan. The waters are deeply impregnated with all manner of salts, potash, and bromide, and the like, which may one day give up an immense treasure of chemical wealth.

Throughout its length the Maritime Plain has a rich soil, and where the water of the rivers or of the wells that lie at no great depth below the ground has been used, flourishing orange groves and orchards can readily be made to spring up. Over the greater part of it, however, the Arabs busy themselves with the cultivation of cereals, and the whole plain of Sharon, from Gaza to the Carmel, is a waving green sea of barley and wheat in the spring and the early summer.

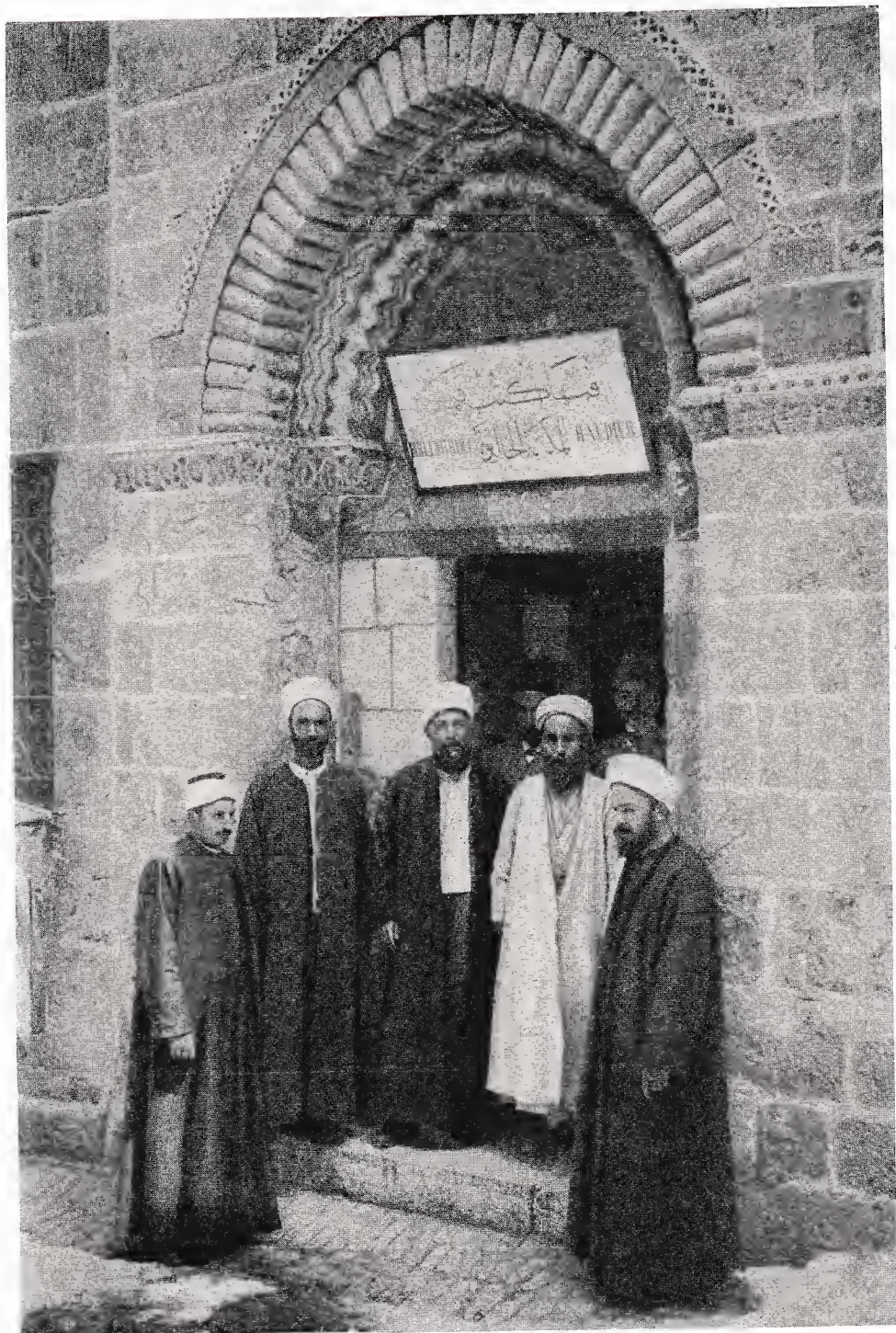
Similar is the plain of Esdraelon, and such part of the Jordan valley as

is tilled. In the hill country, on the other hand, cultivation is difficult, and in large areas very scanty. The limestone hills, which in Biblical times must have been covered with wood, have been almost completely deforested through the neglect of centuries and the reckless destruction of Turkish rulers, and, except in the neighbourhood of the villages, are now bare. The old terraces have fallen into ruin, and the soil which is now no longer contained by them is washed down by the violent winter rains to the narrow valleys and the plains. The consequence is that, over the greater part of this central strip, cultivation is only of rough barley and maize, or a poor kind of wheat, and vast spaces are left unploughed and unfruitful.

It has been calculated that only about one quarter of the arable land of the country is utilised.

Down in the Jordan valley the soil is again bountiful and generous, but human energy has not yet been applied to take from it a full return. There is scarcely any irrigation, and masses of scrub and overgrowth have been allowed to cover lands which were once among the fairest pleasantries of the Greco-Roman world.

The eastern plateau, which was a celebrated granary of the Roman Empire is, in a large measure, waste and unpopulated. The Beduin tribes wander freely over the land, taking little out of it themselves, and making it difficult for the more settled population to work it more diligently. Thus the land of Gilead and Moab, which tempted the two and a half tribes of Israel to stay on



SHEIKS AND EFFENDIS GROUPED ABOUT A MOSLEM LIBRARY

Moslems are rightly proud of their share of the famed "learning of the East," and conserve their knowledge upon scrolls which they collect into libraries. Certainly with them in the making of books there is no end, and their effendis or wise men are as eager for the reputation of savant and philosopher as in the most enlightened of communities. These men certainly look the part

Photo, American Colony in Jerusalem



BRIDE INVESTED WITH MODESTY AND BRIDEGROOM WITH AUTHORITY

In Palestine the ardours of courtship are often dispensed with. Those with beautiful daughters put them upon the marriage market—at a price; while girls of plain visage must be provided with a dowry by way of compensation, if haply, lacking beauty, they may still appeal to avarice. Here the bridegroom holds a scimitar symbolical of the right to wifely obedience

Photo, Underwood Press Service

the further side of the Jordan, are to-day more backward and less developed than the rolling hills of western Palestine.

The population of the country is little less varied than its nature and climate. The main element is composed of Arabs; but there are all manner of Arabs, from the wandering Beduin tribe that derives from the sandy steppes of the desert, moving about from place to place with its black tents, its herds of goats, its strings of camels, to the alert, commercial Levantine Arab in the sea ports,

who has often had a Western education in some missionary or clerical school, and steadily pursues his trade and gathers in his hand the produce of the peasants. These peasants, or fellahin, as they are called, are again of many different kinds, and represent the amalgam of all the races and civilizations that have passed through the Holy Land in the procession of the ages.

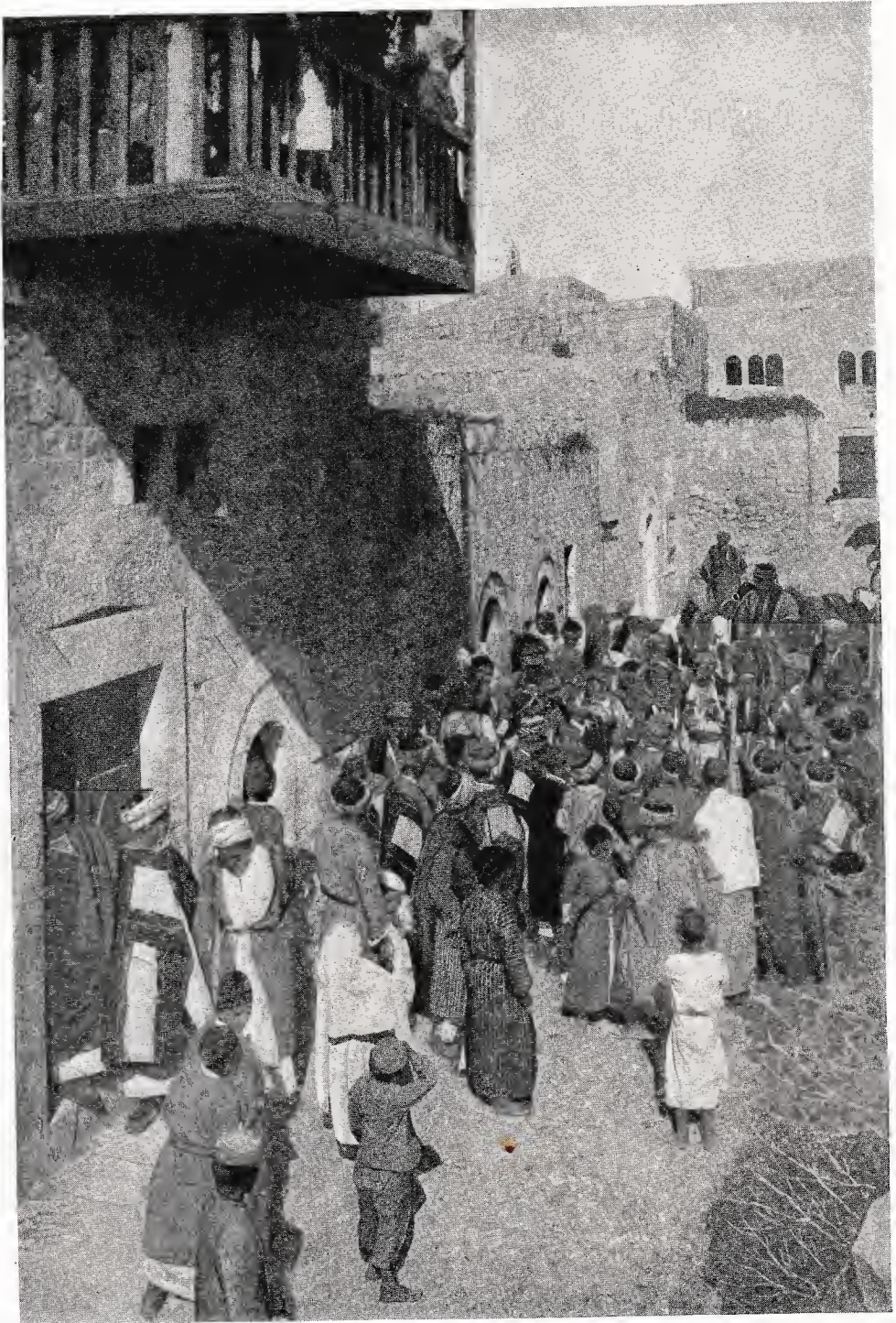
There are the tall and sturdy "sons of Anak" in the south, who still reproduce the stature and the features of the



WILD AND STIRRING SWORD DANCE TO CHEER THE WEDDING GUESTS

According to the length of the purses of the contracting parties so the extent and splendour of the entertainment to the guests. Mountebanks may be called in to give exhibitions of scorpion swallowing and other jugglery while musicians groan and whine upon their instruments to much thudding of accompanying drums. Here one is rousing his audience to excitement by his bloodthirsty gestures

Photo, L. T. Stein



BRIGHTLY CLOTHED AND TURBANED CROWD COLLECTED FOR A WEDDING

As much excitement is to be seen at a marriage in Palestine as elsewhere. Usually the bride, having been anointed with many unguents and scents, is conveyed to the bridegroom's house and there received across the threshold. Here the throng jostles in the narrow way about the approaching cortège, and the balcony above is brilliant with spectators

Photo, American Colony in Jerusalem



CRUDE DELICACIES AT A JERUSALEM STREET RESTAURANT

Upon the boxes lie skewers transfixing titbits of roasted meat and, at the side, flat loaves of bread. There is also a nargileh at which customers may puff, inhaling the blue fumes through bubbling, pleasantly-scented water. The heat, the number and persistence of the flies, and the not too cleanly condition of the tables, form no deterrent to the Eastern appetite

Photo, American Colony in Jerusalem

PALESTINE & ITS PEOPLES

Canaanites as they are shown upon the Egyptian monuments; contrasted with them are the fair men and women of the cities such as Bethlehem, Nazareth, and Acre, where the Crusaders mingled their blood with the people of the country which they ruled for a hundred years. There are, too, the Druses, maintaining a secret cult for hundreds of years, isolated from the rest of the people in mountain villages of Carmel and Galilee.

On the other hand, the Christian Arabs, literate and enterprising professional men, clerks, farmers, and general

traders, are principally to be found in the towns and the larger villages. They are descendants of the people who occupied the whole of Syria before the Moslem invasion in the seventh and eighth centuries, and they have remained in close touch with the peoples of Europe, who have at all times been anxious to maintain at the shrine of their religion settlements of monks and of many sisters and nuns to bring teaching and healing to the people of the country.

The Arabs are calculated to number between 650,000 and 700,000 souls, of



MOURING RELATIVES IN THE GREEK CEMETERY OF JERUSALEM

Greek influence has always been strong in the Holy City, and at times has caused some dissension among pilgrims of other communities of whom thousands come annually to visit the various sacred spots. The mourning for departed ones has a certain amount of ceremony among those who have settled in the city, white instead of black being the usual uniform

Photo, Underwood Press Service

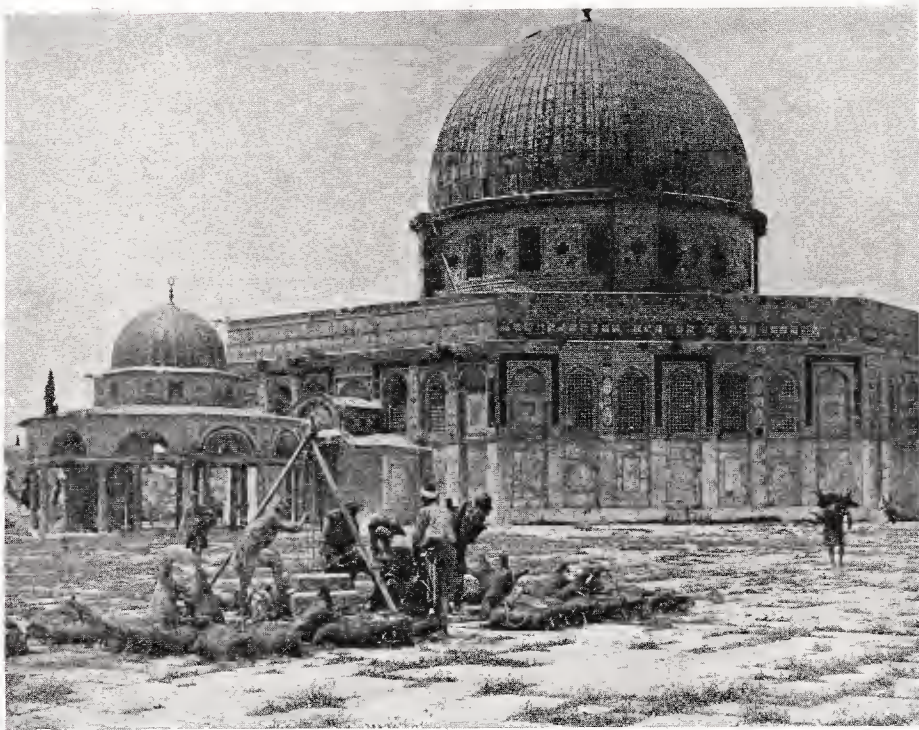


PALESTINE: OLD JEWRY IN JERUSALEM

Jerusalem, after centuries of Ottoman possession, is seeing the gradual return of the descendants of Israel's children who built it. Here sit three elders under the ramparts

To face page 3898

Photo, Photochrome Company



WATER-SELLERS OF JERUSALEM BY OMAR'S BEAUTEOUS MOSQUE

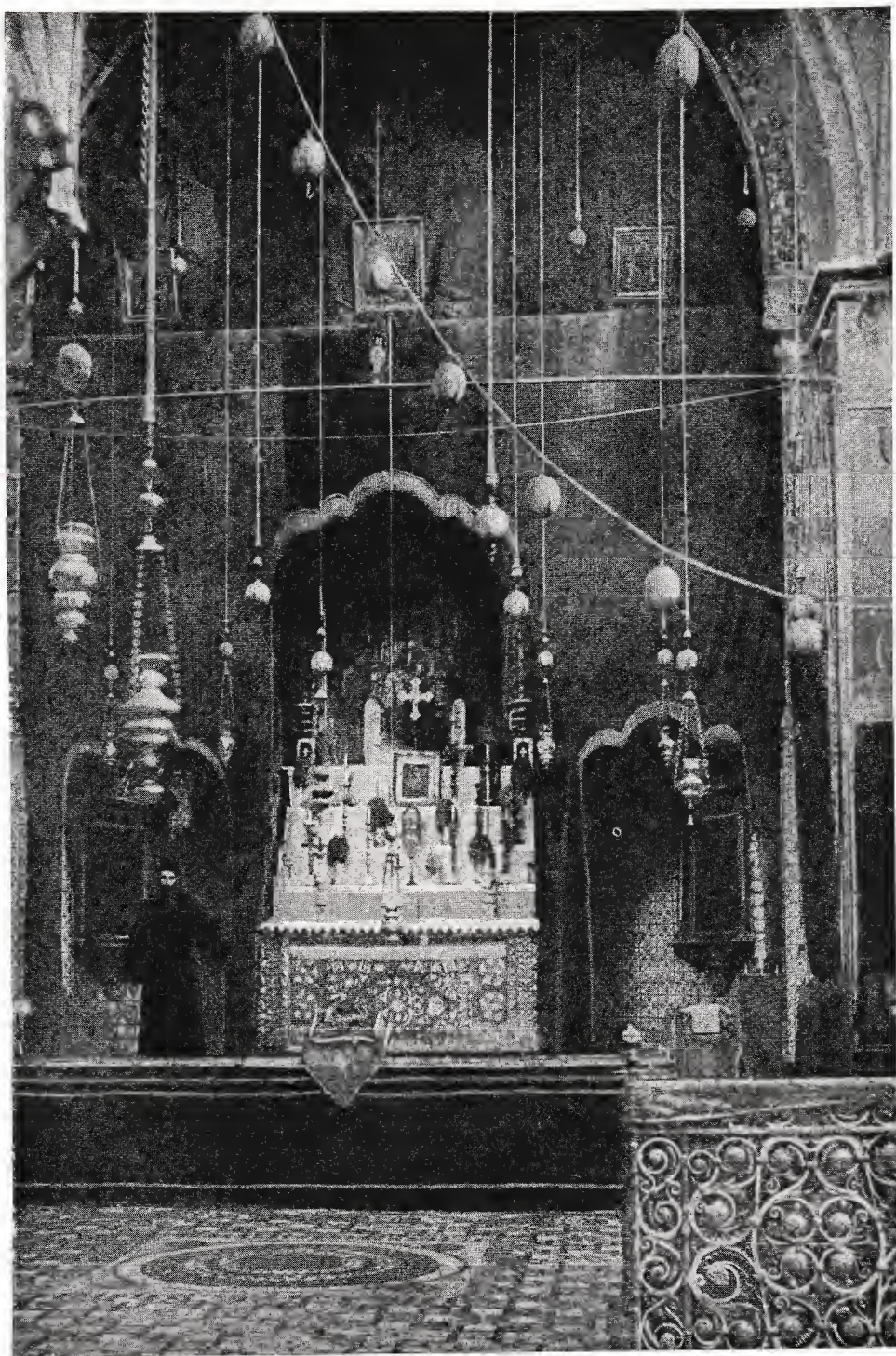
In this weed-grown court the water-venders of the town are filling their goat-skins at the well whence they will go forth laden into the city's foetid streets. In contrast is this mosque, one of the finest of Saracenic structures in existence. Porch and colonnade, altar and cistern, and, over all, the sublime curve of the surmounting dome, stand like a gem in a setting of grime

Photo, Donald McLeish

whom all but 73,000 are Moslems. Of the Christians just under half belong to the Orthodox Church, while of the remainder there are groups of Latin Catholics and Maronites, Armenians, Chaldeans, Copts, and Abyssinians. The Protestants count between 6,000 and 7,000; many of them have been gained to that Church by British and American missionaries, who have established schools and hospitals in the holy towns and in several of the villages. They include, too, over 700 members of the "Temple" society who emigrated from Germany in the middle of the nineteenth century.

The heads of the Orthodox and the Latin and Protestant Churches come from abroad, while the rank and file of their communities are people of the country. The Armenians and the smaller Christian communities consist mainly of persons of foreign race, and are more in the nature of special religious settlements.

The other important section of the population of Palestine is the Jews, of whom there are between 80,000 and 90,000. Since the time of the destruction of their national life by the Romans, the Jews have cherished an intense faith in their restoration to Palestine, and they have never ceased to have a small remnant in the country. A hundred years ago, however, there were only 8,000 Jews in the whole land, all of whom were settled in the towns of Jerusalem, Jaffa, Hebron, Tibcrias, and Safed, except for a hundred or so agriculturists in a Galilean village, Pekiin. This small community was composed of the descendants of settlers planted in the seventeenth century by an Ottoman Jewish worthy who desired to bring about the return of his people to their old way of life in their historical country. The movement among the Jews towards an agricultural life in Palestine has made remarkable development in



BEFORE THE ALTAR IN THE CHURCH OF THE HOLY SEPULCHRE
 Devotees of the Greek Church were largely responsible for the erection in the year 1810 of this Church of the Holy Sepulchre. It is built on the reputed site of the Golgotha hill, and stands upon the foundations of several former structures. Its dome, crowned by a gilded cross, makes a conspicuous landmark from outside, where Turkish guards once kept order among the pilgrims

Photo, Georg Haechel



TROOPER AND PILGRIM AT A GREEK CEREMONY IN HOLY WEEK

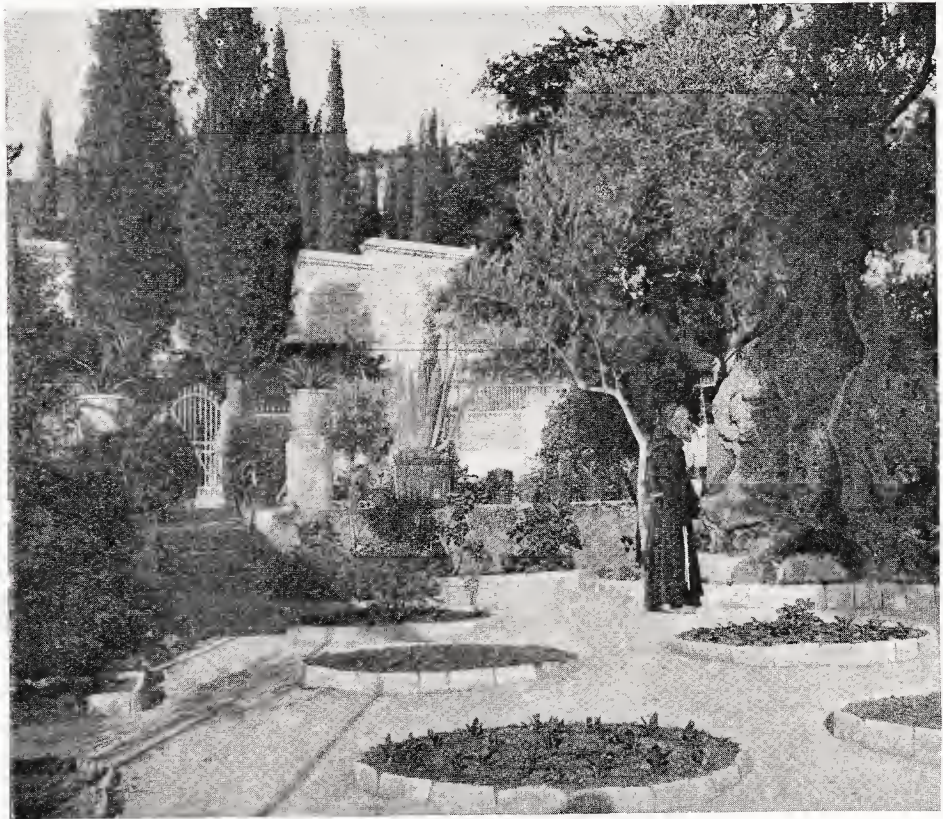
During this period, when Jerusalem and its topography become specially sacred to the pilgrims of all nations who flock thither, the ceremony of the Washing of the Feet is observed. In the courtyard of the Church of the Holy Sepulchre is seen a throng crowded about the central platform, Turkish soldiery jostling Christian worshippers in the packed space while, heedless of the stir, the rite proceeds

PALESTINE & ITS PEOPLES

the last fifty years. Impelled, on the one hand, by the imperishable ideal of the restoration of the national life, and, on the other hand, by the bitter persecution in Russia and Eastern Europe, groups of Jewish pioneers have come out resolved to work the soil, and have now formed more than fifty villages in different parts of the country. Most of these settlers are small farmers, but, while tilling the soil, they retain their love of knowledge, and every cottage has its library.

The first modern settlement of the kind was established in 1876 by the International Association of the Alliance Israélite, which founded an agricultural school, known as Mikveh Israel (the

gathering of Israel) a few miles out of Jaffa. Two years later pioneers from Russia started a colony in the plain about ten miles north of Jaffa, and named it the "Gate of Hope" (Petach Tikveh). It was, indeed, to be rather the gate of death to some of the pioneers; but their hard struggle engaged the interest of Baron Edmond de Rothschild, who came to the help of all the Jewish settlements springing up in the country. Some half a dozen villages, or, as they are commonly called "colonies," were founded in the early eighties of the nineteenth century around Jaffa, another group in the northern part of the Plain of Sharon and on the lower spurs of the ridge of



MONKISH CURATOR OF THE GARDEN OF GETHSEMANE

By the side of the highway that leads to the Mount of Olives may still be seen this garden, now surrounded by a wall and tended by Franciscan monks, who present the visitor with a bunch of flowers as a souvenir of the visit. Some of the olive trees are said to date from the beginning of the Christian era, and are shored up with stones

Photo, Donald McLeish



EAST AND WEST MINGLE ABOUT JERUSALEM'S JAFFA GATE

On every hand ancient and modern, Orient and Occident, meet and mix in this sunny scene beneath the shadow of the Jaffa Gate. Dragoman and tourist, beggar and pilgrim, swarm on the cobbled pavement and untidy roadway while hotel and rampart stand within a stone's throw of each other. The gap through which the road runs was made for the entrance of the Kaiser in 1898

Photo, American Colony in Jerusalem



HARDY SON OF ISHMAEL ON AN INADEQUATE MOUNT

From October to June the old Roman road from Jerusalem to Jericho was formerly thronged with pilgrims, mainly Russian peasants, who had saved their money for years to make the great journey. Upon these the Beduins of the hills would descend to rob, or slay, as their humour was. This warrior is of their kidney, though chances of plunder have lessened with the march of civilization

Photo, L. T. Stein



WARREN OF CRUMBLING STONE THAT MAKES A PALESTINE VILLAGE

It would seem that with the blocks hewn by others these indolent villagers had been content to pile untidy dwellings for themselves wherever the arrangement of older buildings left them space. The roofs consist of trampled earth, windows are few, narrow, and unglazed, and the thoroughfares not so much pathways as gaps between the stone heaps under which whole families herd

Photo, American Colony in Jerusalem

Carmel, and a third group in the valleys and highlands of Galilee.

The cultivation of the vine was the principal industry at the outset, and Baron de Rothschild constructed at Rischon le Zion, one of the colonies in the Jaffa district, wine-cellar with a capacity of nearly two million gallons. There is now a prosperous cooperative society of wine producers; but the plantation of oranges and almonds and other fruits, and the growing of cereals and dairy farming, have to a great extent displaced the former cultivation of the vine.

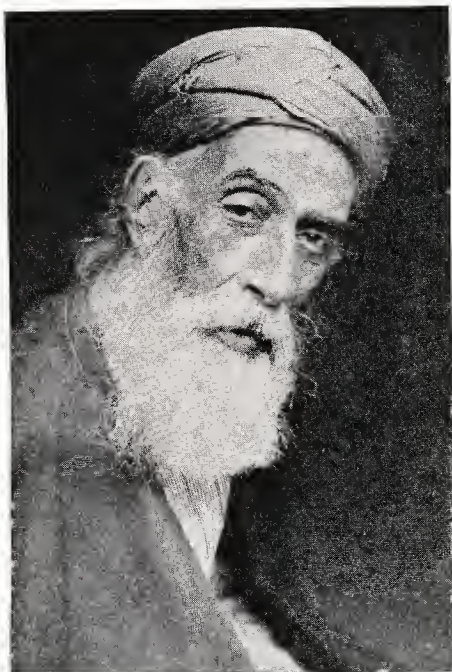
The Jewish villages have a population of about 15,000, and the total

area which they comprise is about 120,000 acres. Their settlements are marked out from the surrounding Arab villages by the European character of their houses, and the greater intensity and scientific method of their cultivation. Since the British occupation, brought about by the Great War, three or four new villages have been established in which the life is led on a communistic or cooperative basis; for the Jewish pioneer brings not only modern methods of cultivation but also modern ideas of social organization.

The bulk of the Jewish population is still to be found in the towns. There

PALESTINE & ITS PEOPLES

are some 35,000 in Jerusalem, 20,000 in Jaffa, and considerable communities in Haifa, Tiberias, Safed, and Hebron. Since 1920 the Jews have built what is now a flourishing garden-city on the sand dunes to the north of Jaffa, known



YACOB, THE HIGH PRIEST

Samaria is now ruins, but the Samaritans still keep their rites and high priest, a descendant of Levi, who receives a tenth of their income and performs their immemorial rites

Photo, American Colony in Jerusalem

as Tel Aviv (The Hill of Spring), which now holds some 10,000 people; and new Jewish quarters are rising on the hills around Jerusalem and on Mount Carmel above Haifa.

Jerusalem, especially, forms a remarkable microcosm of the whole Jewish people. There are the Sephardic Jews who have been settled in Palestine for generations, have adopted the manners and wear the clothes of the Arab Effendis and can speak their language. Then there are some thousands of the pious Jews from Eastern Europe, who wander about the Oriental streets under the Oriental sun wearing the cloth and plush kaftans and the

fur-trimmed plush hats that they have brought with them from the Ghettos of their old home.

Old and young alike spend a large part of their day in study and prayer, in colleges—Yeshiboth—which fellow-Jews in Europe and America maintain in order that Jewish scholarship may be kept alive in its ancient seat. But side by side with their study many of them also carry on little trades. Then there are the Jews of a younger and more vigorous generation, who have come to Palestine in recent years with the determination to regenerate the land and build up a national life, have founded their modern schools and institutions, are active in the learned professions and engage in various forms of social endeavour and the Arts.

Then, again, there are the dark, puny Jews from the Yemen district of Arabia, who, oppressed in their own home, have come to Palestine to lead a better life and help towards the re-building. They are thrifty and industrious and form a labouring class of agricultural workers, craftsmen, and domestic servants in both the towns and villages. They are minutely observant of the religious law, and may be distinguished from the Moslem Arab, whom they otherwise resemble, by the ringlets of dark hair hanging from the head which they leave because of the Biblical prohibition against cutting the corners of the hair.

Contrasted with them in stature, yet also preserving intensely the old religious life, are the Jews from Bokhara and Georgia, many of them still robed in the splendours of the bazaars of Turkistan, families of scholars and mystics. There are, too, smaller societies of Jewish men and women from Europe and America who play a large part in the organization of the communal life and in the administration of the communal charities.

Small groups have migrated from Persia and Morocco, a few individuals from Aden and India, and even from

PALESTINE & ITS PEOPLES

Abyssinia ; indeed, from every country in which, during the two thousand years of his endless roaming, the Jew has planted his life and fostered his religion. They have all come back with the same enthusiasm for the regathering of Israel from the four corners of the earth ; and within the last twenty years they have revived the ancient language of the people. They speak to one another in the Hebrew of the Bible, which has been made again a living tongue.

The Jews are actually the majority of the population in Jerusalem, but that is the only town in Palestine in

which they exceed the Moslem population. The rest of the people of Jerusalem, though not so diverse in origin as the Jews, yet form a wonderful medley of humanity. Jostling together in the narrow cobbled streets, down which no carriage can pass and man must go on foot or on a donkey, there gather the village Arabs coming into the market in their galabieh and their vari-coloured turbans, and the fellahin women in their bright dresses tricked out with the embroidery of which they have maintained the art from the Middle Ages ; reverend sheiks and religious



WATCHING THE SERVICE OF SACRIFICE ON GERIZIM'S MOUNTAIN

Through continual intermarriage the Samaritans of Samaria have become a dying race. Yet theirs is, perhaps, the oldest sect in the world, and still, on the eastern end of Mount Gerizim, they keep the Passover. A lamb is roasted near the traditional site of Abraham's sacrifice, and the entire community gathers round in reverent audience. The rite has remained almost unaltered for centuries

Photo, American Colony in Jerusalem

PALESTINE & ITS PEOPLES

students in black flowing gown and white turban, to whom Jerusalem is the third holiest city in Islam; the shrewd persuasive merchant in European clothes and Turkish tarbush chaffering in his little shop; the Christian monks and priests from every European land; the Russian peasant women, survivors of the 10,000 pilgrims who, prior to the Great War, came yearly to Palestine from all parts of the Tsar's Empire, and who, with their demure skirts and white headdress, still preserve the manners of Holy Russia in the Holy

Town; and hundreds of tourists, most of them to-day from America, wearing the horn spectacles of their race, and making a desperate effort to exhaust the sights and history of the world's most historical town in forty-eight, or it may be in twenty-four, hours.

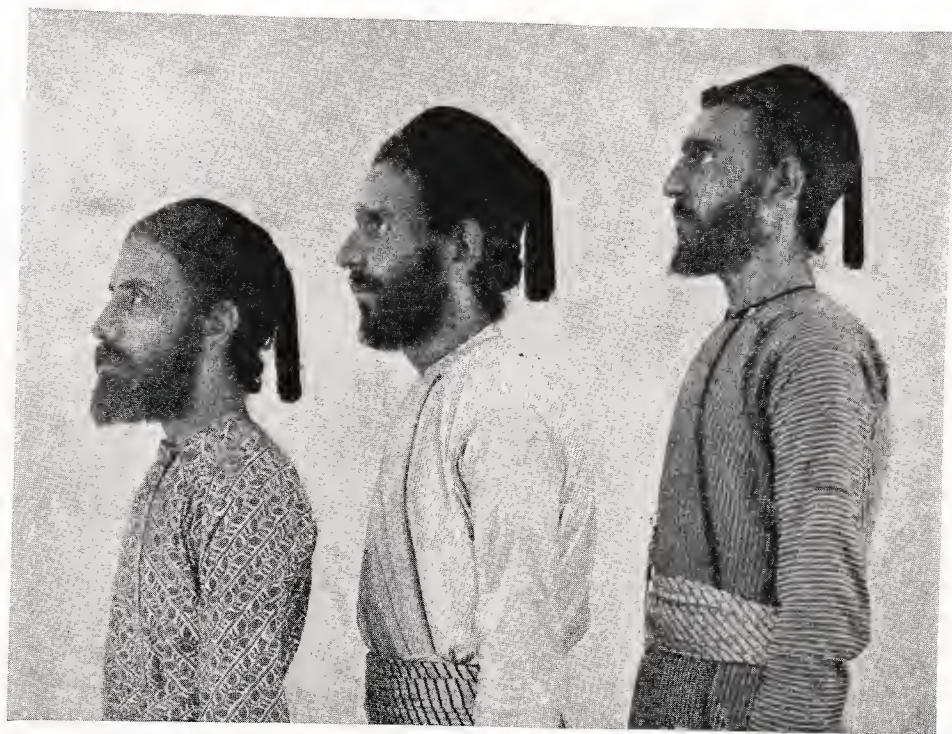
The architecture of the town of Jerusalem, like its population, is most variegated. Within the ancient Saracenic walls which enclose the three hills of Zion, Ophel, and Moriah, lies an almost perfect Eastern city of shaded bazaars and arched alleys, interrupted only by



SAMARITANS PROSTRATED WHILE PRAYERS ASCEND TO HEAVEN

Mount Gerizim is especially sacred to Samaritans, as they believe it to be the scene of Abraham's sacrifice. Here they are gathered upon its summit under the leadership of their high priest. The prayers are made in the Samaritan dialect and the worshippers prostrate themselves in religious ecstasy. This, the east end of the mountain, is its holiest part, with an altar of sacrifice

Photo, American Colony in Jerusalem



BEARDED PRIESTS OF SAMARIA'S ANCIENT SECT

These steadfast-looking priests are the leaders of their dwindling band of followers, in whom they inculcate the traditions of the past and the hope—the coming of their Messiah—of the future. This advent they reckon to be due six thousand years after the Creation, according to their own date for this occurrence. All images and pictures are held in abhorrence as idolatry

Photo, American Colony in Jerusalem

a score of great churches, orphanages, monasteries, and patriarchs' palaces. Its greatest glory, and one of the world's sublimest monuments, is the Haram El Sherif, the area of the ancient Temple, which covers one-eighth of the whole town, and comprises the Dome of the Rock, commonly known as the Mosque of Omar, the Mosque of El Aksa, and a number of other holy Moslem buildings.

Between the shrines stretches a beautiful grassy expanse shaded here and there by venerable cypresses. The second most striking monument within the Old City is the Church of the Sepulchre, which dates from the Middle Ages, and is a dark, somewhat cavernous building, divided up into a number of chapels, each the holy place of a different section of the church.

Outside the ancient city a baffling mass of institutions displays many styles of architecture. Each Christian

country has vied with the other to produce a big and imposing building. The Russians led the way with a vast compound for pilgrims, able to accommodate thousands of visitors, in the midst of which stands a cathedral with half a dozen typical Russian domes. The French followed with a number of spacious Latin institutions, culminating in the Convent of Notre Dame, which rises up in its huge bulk of 600 rooms. The Germans, impelled to great efforts by the imperial progress of the Kaiser at the end of the nineteenth century, erected four bastions in and around the town. The most imposing of the four is the Hospice, that crowns one of the spurs of the Mount of Olives, and is now the seat of Government.

The Italians have built a hospital and a church which are the replicas of one of the great buildings of medieval Florence; the Armenians have a



CONJUGAL LIFE OUT OF SAMARIA'S MUD HUTS

On the wrinkled face of the aged husband is the haughty mien of a race that has long maintained itself to be a superior minority. Even Samaria, the pride of its people, restored by Pompey and favoured by Herod, who added temples and palaces to its architecture, is nothing but a litter of broken stone among which a few shepherds find housing

Photo, American Colony in Jerusalem

beautiful convent set in a garden ; the Abyssinians have their cathedral, whose coal-black roof is one of the landmarks of outer Jerusalem. The English have a modest cathedral church set in a truly English close and surrounded by an English garden, which may well make the stranger exclaim in the words of the Bible, " Surely the meek shall inherit the

earth." Jaffa is the second town of Palestine, its principal place of commerce, and, despite its inhospitable approach, still the principal port. No harbour exists either there or at the other chief maritime place—Haifa ; and passengers and merchandise are disembarked in barges which are driven through an opening in a rocky reef to the quay.

PALESTINE & ITS PEOPLES

Jaffa, surrounded by orange groves, is a busy town divided into three quarters—the port quarter rising on a hill immediately above the sea, and mainly inhabited by Moslems; the Christian quarter to the south, where many of the big merchants have their residence; and the new Jewish quarter of Tel Aviv, which is altogether European in its design and its amenities, spreading ever farther upwards to the north.

The exports of Palestine are principally the oranges from the Jaffa district, the sesame and the barley from the

plain of Sharon, and the soap which is made largely at Nablus from the olive berry. They mostly find their way from the country through Jaffa. The imports, which exceed the exports nearly tenfold, consist largely of clothing and building material and machinery, and find their way into the country through that port.

Haifa is the commercial rival of Jaffa, and by nature more favoured. The town nestles under the ever-green ridge of Carmel and is divided, like Jaffa, into three quarters—the Moslem centre



SALTING THE SACRIFICE AT THE OFFERING OF LAMBS

In the ceremony of the sacrifice of the seven white lambs the Samaritans are unique among the Jewish peoples. Clad in surplices and scarlet turbans they proceed in order of rank to the summit of Gerizim, where the oblation is to be made. According to their ancient commandment no meat offering may be made unsalted. The animals are prepared upon wooden spits

Photo, American Colony in Jerusalem



SAMARITAN HIGH PRIEST IN THE PERFORMANCE OF HIS OFFICE

Standing upon a decorated prayer carpet the venerable father of the Samaritan flock preaches to the close ranks of congregation and spectators. This creed has a canon of its own, including the Pentateuch and certain sacred songs and prayers that have been handed down through long years and acquired the greatest value and awe among this dwindling band of devotees

Photo, American Colony in Jerusalem



BAREFOOT URCHIN OF JAFFA AND HIS BASKET OF GOLDEN FRUIT

This ancient seaport of Palestine, known of old as Joppa, has long been famed for its oranges. Though the harbour has only accommodation for light draught vessels, it is of great economic importance to the country as being the point at which the railway from the capital touches the Mediterranean. The little Syrian boy with his basket stands as if symbolical of the town's chief trade

Photo, V. S. Manley



LOADED CAMELS AND PACKED CRATES ON JAFFA WHARF

Jaffa, one of Palestine's most pleasant cities, is a place of orange groves and gardens, fruit trees, and vegetable patches. A belt of land, more than a mile wide, runs round it, and, fed by artesian wells, is a mass of fertility. A Jewish garden city has been built under regulations stipulating that each house shall be surrounded by cultivated land. Both population and trade have greatly increased

Photo, L. T. Stein



WITHIN THE FAMILY CIRCLE OF A HOUSEHOLD OF JERICHO

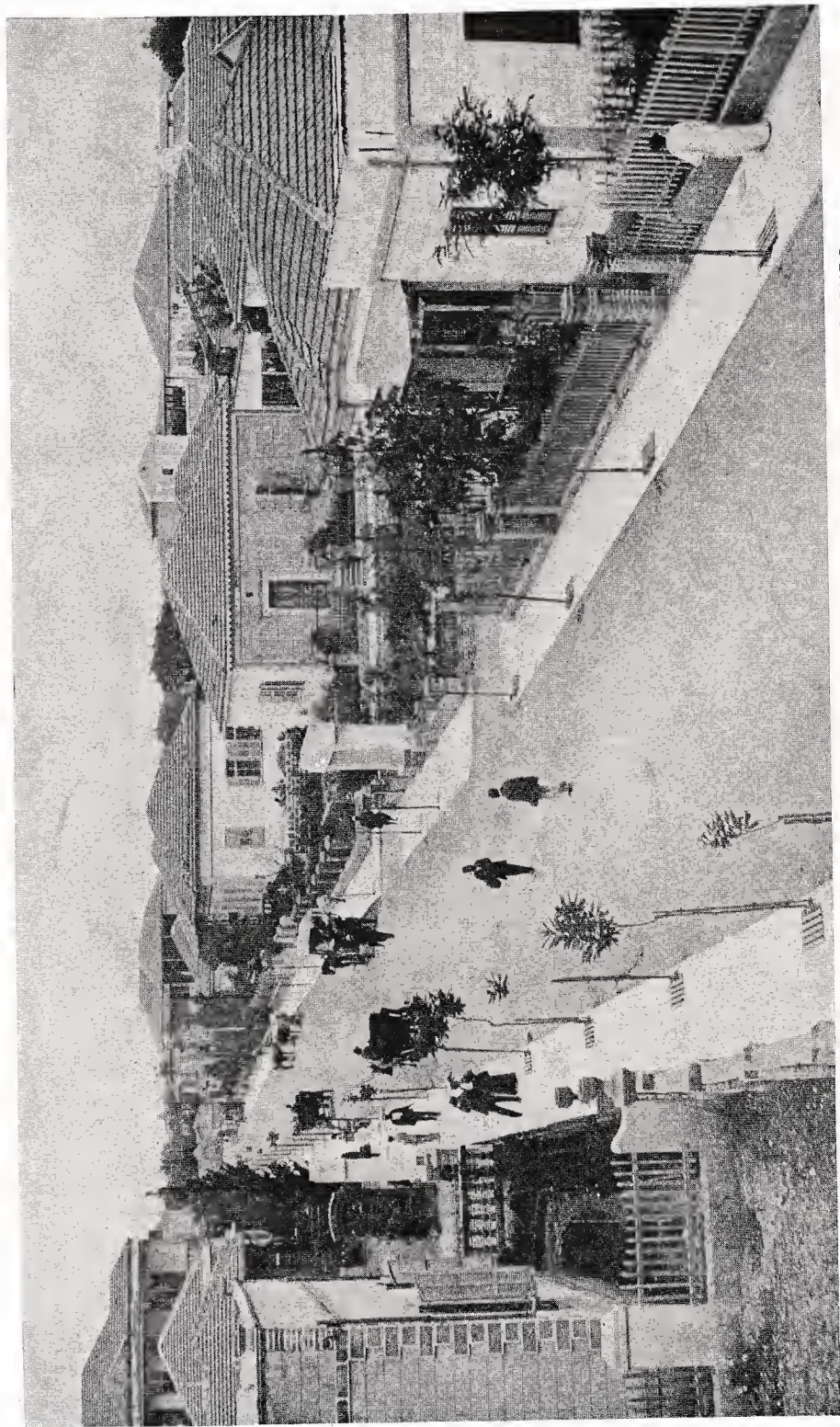
Both as to clothing and appearance these folk seem somewhat drab and dingy. In this they but faintly reflect the spirit and atmosphere of their surroundings, for modern Jericho is but a collection of sordid hovels. This erstwhile great city, whose walls fell to Joshua, and which, re-erected by Herod, boasted tower and temple and green gardens, is again little more than a human rubbish heap

Photo, American Colony in Jerusalem

around the port; the suburb on the plain that runs out to the promontory built by the German Templars who settled there in the latter part of the nineteenth century in order to live a more Christian life, and first brought to the Holy Land the enterprising, progressive spirit of the West; and a new suburb which is growing up on the slopes of the mountain for the accommodation of the Jews and European non-Jews who are flocking to the place which to-day bids fair to be one of the "gates of the East."

The next most considerable town in Palestine is Nablus, which lies in the

very centre of the country, nestled in a smiling valley between Mount Ebal and Mount Gerizim. It is an important centre of Moslem learning, and more than four-fifths of its population are Moslems. The rest are Christian Arabs, save for a small but deeply interesting community of some 150 Samaritans who have maintained in the ancient centre of the Kingdom of Israel a distinct life and a distinct literature for over 2,500 years. They have refrained from intermarriage, and have a very clearly-marked type. But they have fallen on evil days, and have a desperate struggle to survive racially and economically.



IN THE GARDEN-GIRT MAIN STREET OF JAFFA'S NEW JEWISH GARDEN SUBURB

Contrasting with the uncleanness of the crowded native quarter is the flower-grown, tree-planted area of Tel Aviv, or the Hill of Spring. As one of the direct results of the Zionist movement this modern township, growing rapidly, has sprung up with clean thoroughfares and well-ordered housing. It lies upon the fringe of the fruitful Plain of Sharon, rich with vine and orange tree, with the healthful expanse of the azure Mediterranean beyond the white beach to which the houses are extending

Photo, Donald McLeish



SUNSHINE AND SHADOW OVER STACKED MERCHANDISE IN HAIFA'S COBBLED MARKET PLACE

Upon the blue bay of Acre stands the port of Haifa, the gateway to the sea for Damascus. It is connected with the main railway system of Palestine, and is the finest natural harbour in the country. The Jewish influx which began somewhat after the middle of the nineteenth century has transformed an insignificant Arab village into a thriving town built rather on European lines. Increasing in importance as a trade centre of the Levant, it has a well-attended market

Photo, Donald McLeish



LITTLE MAID OF NAZARETH AND HER WEIGHTY WATER-POT

In the midst of fifteen encircling hills lies the little town of En-Nasira, upon the site of Nazareth, famous among cities. Built upon the side of a stone-strewn hill its whitened houses are set amid gardens and orchards, and everywhere are spots sacred to an undying memory. The country around, remarkably fertile, is unchanged in appearance since the first century A.D.

Photo, Donald McLeish

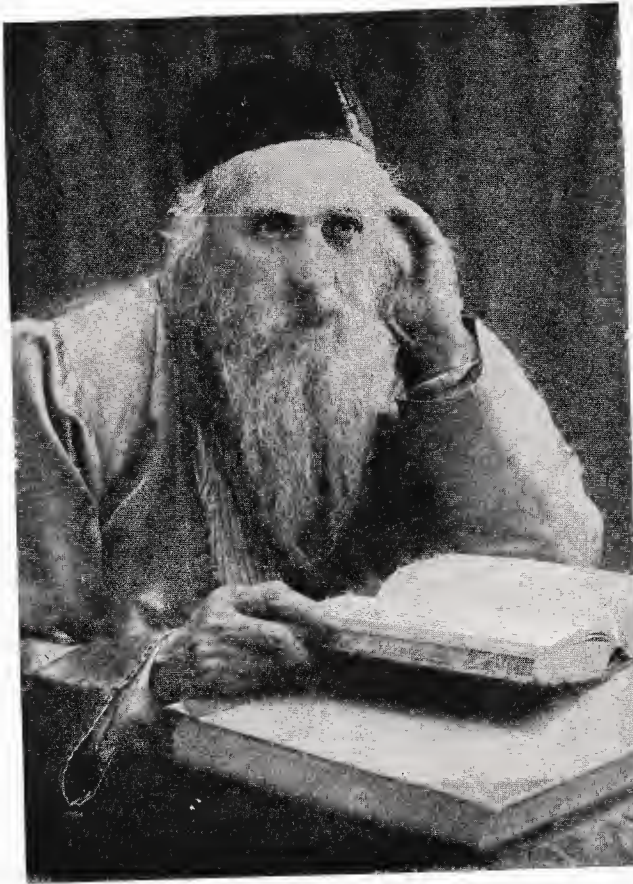


ONE BRAWNY BACK SUPPORTS BABY AND BEDDING ON ACRE BEACH

Upon the swiftly-drying sand, whose sea-flattened expanse the waves have ruffled, stands a coal-black son of Acre town, baby on back and bottle in hand, a merry sight. Behind and over the white lines of surf the Cape of Carmel juts its mountain length seawards. The scene is laid upon the strand that runs between Acre and the port of Haifa

Photo, Donald McLeish

PALESTINE & ITS PEOPLES



HOARY STUDENT OF TALMUDIC LORE

Compiled from the fruits of Jewish legal tradition and discussion, the Talmud forms the basis of Jewish philosophy. This venerable elder is plainly replete with its wise saws and profound precepts

Photo, L. T. Stein

Other historic towns in Palestine must be mentioned briefly. Beersheba and Gaza in the south are the market places of the Beduin of Sinai desert. Hebron, one of the cities "half as old as time," has preserved an unbroken history for over three thousand years. It is looked on with the greatest veneration by Moslem, Christian, and Jew alike as the city of Father Abraham and the burial place of the Patriarchs, over whose tombs there rises a great mosque. Two of the smaller cities are particularly sacred to the Christian people—Bethlehem and Nazareth—and both have been endowed by the Western communities with large institutions which make them richer and more progressive than their

neighbours. Northern Galilee contains two towns that are particularly sacred to the Jews, Tiberias and Safed, famous centres of learning in the Roman and medieval times. To-day they are populated by a half-Moslem and a half-Jewish population, and are beginning to experience the revival which has come to the whole land. Tiberias, until a few years before the Great War pressed within its medieval walls around the Sea of Galilee, now begins to spread on the healthier hills which rise immediately above the lake; and Safed, identified as the "city set on a hill" of the Gospel, has been linked at last by a metalled road with the great trunk line of communication between Palestine and Syria.

One other city in the north has its peculiar historic glory, and preserves, more than Jerusalem itself, its medieval

beauty. This is Acre, the last fortress of the Crusaders, which is still girt by the mighty Crusaders' walls, but is to-day principally a Moslem city.

So much for the towns which hold about one-half the population of Palestine. The other half lives in some eight or nine hundred villages; except for those Beduin tribes, numbering perhaps in Palestine some 70,000 souls, who pursue their nomad life in easy disregard of the cares and troubles of fixed property.

The Arab village represents the spirit of the unchanging East. It must be to-day what it has been for a thousand years. The ways of cultivation, the habits and beliefs of the people, the

IN PALESTINE

With Jew & Christian



Even in the variegated crowds that throng Jerusalem this turbaned patriarch in his sheepskin coat is notable as he quietly twists his thread

Photo, Publishers' Photo Service



For more than seven centuries Moslems like these outside the Jaffa Gate were masters in Jerusalem. Now the Jews are coming into their own

Photo, Donald McLeish



Sternly ascetic lives are led by these monks of Mar Saba in their terraced monastery on a precipice in the Valley of the Jordan

Photo, Donald McLeish



Palestine is a shepherds' country. Clad as in Abraham's day, the shepherds bring their flocks from the green ranges beyond Jordan to the sea-coast for sale, still, as Jacob did, leading the young lambs softly

Photo
Arabian Colony in Jerusalem



Numbers of precious springs and streams have endowed the soil of Samaria with rich fertility. So the Samaritan's heart is glad at harvest-time, for then he gathers in an abundant reward of his labour

Photo, Donald McLeish



Though still one of the four holy cities of Jewry, Tiberias has sadly fallen from its first splendour as Herod Antipas's capital of Galilee

Photo, Donald McLeish



*Very clean and orderly are the streets of Bethlehem. Christians
all of them, its men are industrious and its women beautiful*

Photo, Donald McLeish



Erect and grave, this water-carrier of Bethlehem is an appealing figure in her gracious local costume, edged and striped with rich embroidery

Photo, Publishers' Photo Service



From their white-veiled conical felt hats the pretty maidens of Bethlehem suspend silver chains and coins as indication of their wealth

Photo, Donald McLeish



At the well of Cana of Galilee is a focal point where all the villagers assemble to water their beasts, fill their pitchers, and exchange gossip. It was in this village that Christ wrought His first miracle

Photo, Donald McLeish



Jews of every class and clime gather weekly at the great Wall of the Temple and, turned towards stones set up by Solomon, bewail the destruction of his Temple and pray for the restoration of Jerusalem

Photos. Donald Strickland



At the massy battlemented towers that flank the imposing Damascus Gate of Jerusalem the goatherd tarries awhile to rest his tired charges



Daily the people of Nazareth gather here to draw water from Mary's Well. This spring must oft have served the boy Jesus Himself

Photos, Donald McLeish



This window in the Via Dolorosa overhangs the Fifth Station on the march to Calvary, where Christ's cross was laid upon Simon of Cyrene

Photo, American Colony in Jerusalem



From the tender herbage of the Kidron valley the mother follows her kids to the rocky seat where the goatherd fondles them in his arms

Photo, Donald McLeish



Tenacious of their ancient religious customs, these Jews have come to the Gate of the Prophets to perform the liturgy of the weekly wailing

Photo, Donald McLeish



In his tiny workshop in Jerusalem the aged craftsman deftly fashions out of olive wood crosses and other souvenirs of the Holy City

Photo, Publishers' Photo Service

PALESTINE & ITS PEOPLES

family ceremonies, the ideas and beliefs, the very site of the houses and threshing-floors are as they were at the time of the Arab conquest, perhaps as they were in the times of the Bible. The houses lie close together, the courtyard enclosed by mud walls, the living-rooms opening on to it, one part for the men and one part for the women. The animals are part of the family, and wander freely into courtyard and room. Around the cluster of houses are the gardens and little vineyards and fig plantations of the village, and the common threshing-floor to which the harvest of all the villagers is brought. The rulers of the villages are the mukhtars, the head men of the different tribes from which the village has sprung, and the Council of Notables. When any public question is mooted they sit under some spreading tree and maintain the respect for the ancient manners.

The bigger villages have each their imam, or learned clerk, who writes letters and petitions for the illiterate when important things are afoot, celebrates marriages, records divorces, registers the births and deaths, and is generally the teacher and guide of the people. They have to-day, almost always, a village school, sometimes one for boys and one for girls; for the whole people have a love of education, and the emulation of Jewish and Christian schools has touched the Moslems. The schools are under the supervision and inspection of the Government,



CHIEF RABBI OF THE JERUSALEM SEPHARDIM

Those Jews who were expelled from Spain and Portugal, at the close of the fifteenth century, were known as the Sephardim, and their descendants yet bear the name. They form a colony in Jerusalem with certain distinct customs

Photo, L. T. Stein

and the spreading of them over the whole country is the augury of a new era in which the spirit of the conservative East will be fertilised with the spirit of the progressive West.

The great events of the village life are the great events of all simple human society—birth, marriage and death. A marriage usually involves three festal occasions, the betrothal, the carrying of the dowry, and the wedding itself. At each the young men and the girls feast and sing, and escort with wild music the groom, or the bride, as the



CHILDREN OF THE YEMENITE JEWS IN COMMUNAL STUDY

Seated in obedient rows about their class-room, these little people are taking, under the persuasive presence of their mentor's rod, their first educational steps. The Yemenite Jews form a distinct community of Jerusalem, and formerly inhabited the wretched "Box Colony," now largely vacated. This took its name from the materials of its house construction, and perpetual hunger was its chief feature



CHILDREN'S CORNER BY TIBERIAS ON THE GALILEAN LAKE

Tiberias, named by its founder, Herod Antipas, after the great Roman Emperor, was once one of the fairest of Rome's provincial cities and the capital of Galilee. Now, despoiled of classic arch and Corinthian pillar, it is a place of dirt and evil odours, weltering under the Syrian sun. Here some children have come to play in the pebbles, paddle, and sail their toy boats

Photo, Donald McLeish



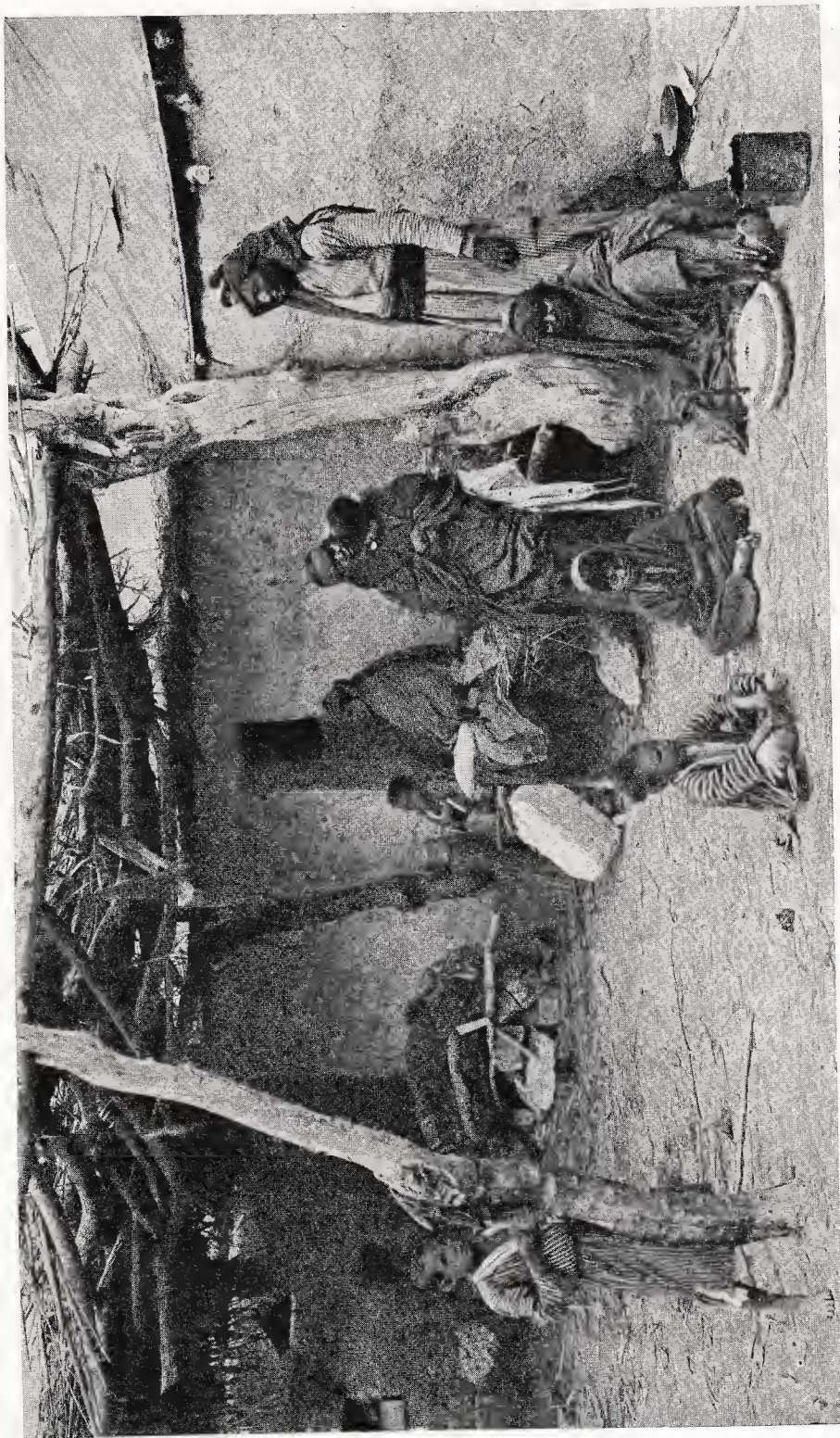
SMILING CHILDREN OF PALESTINE'S WANDERING BEDUINS

Beduins or Bedawi, whose name signifies wandering people, make up a proportion of the Arabs in Palestine. Some confine their migrations to Syria, while others go as far as Central Arabia every winter. They are a thorn in the flesh of the peasantry, who often prefer to pay blackmail to reliance on official punishment of these fierce marauders. Yet they are a poetic and often gay race

Photo, Donald McLeish

case may be, to the house of the other. Death, the saddest event of society, affects particularly the women, who, for a period after the burial, go out and sit in the village graveyards and offer up their prayers for the dead. Besides these occasions of common humanity

there are the religious feasts and fairs. Two are common to the whole Moslem world, the great Bairam and the little Bairam, when for three or four days the people make holiday and rejoice and slay the fatted sheep and eat it whole. The little Bairam falls



RICKETY ROOF OF FAGGOTS GIVING SHELTER FROM THE SUN OUTSIDE A MUD-HOME OF PALESTINE

These lowly, dark-visaged Syrians have to be content with very little in their domestic surroundings. It might be expected that life for them would be largely a hope for a long list of things that they lacked. But this is a case of like father like son, and they exist as have their ancestors for centuries. All they have in abundance is offspring. For the rest, their possessions are more reminiscent of the scrap heap than of any home but their own. A small hand-mill, upon which the household flour is ground, seen on the right, is about their only belonging not already worn out

Photo, American Colony in Jerusalem



THIRSTY TRAVELLERS AT ONE OF BEERSHEBA'S SEVEN WELLS

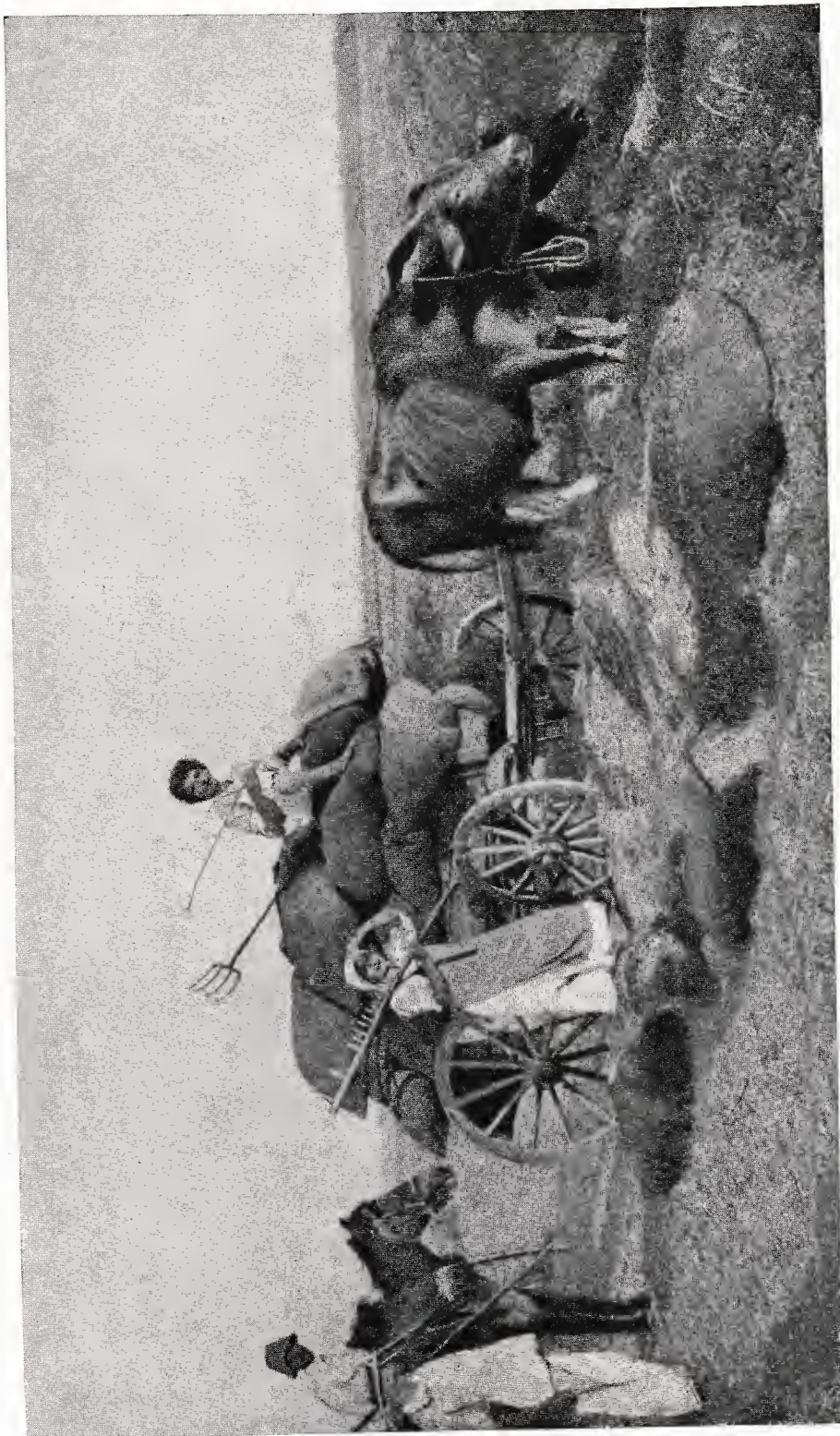
Beersheba, now called Bir-es-saba, lies some fifty miles south-west from Jerusalem. It still, as in Bible times, forms one of Palestine's limits, being, by reason of its wells—all ancient, and all but one still yielding water—a station on the Damascus-Cairo caravan route



PEASANT FAMILY OF RAMALLAH IN FESTAL ARRAY

In this part of Palestine costume has changed little from what it was in New Testament times. Just such a house, too, as this stone house of Ramallah, would have been seen then. The village, largely populated by Christians, lies some ten miles from Jerusalem on the road to Nablus

Photo, American Colony in Jerusalem



PALESTINE'S WASTES TRANSFORMED TO SPREADING ACRES OF FRUITFUL FARM LAND

Jewish enterprise and organization have been at work upon the face of Palestine since the ousting of the Ottoman. Areas that had remained for decades entirely unproductive under the cramping domination of the Turks, have been made to bear good crops. Millet, lentils, grain, and sesame have been sown and reaped, while vineyard and olive grove bear increasingly. A glance at this well-built farm wagon shows the progress made over native transport vehicles. The workers, with rake and fork, are piling well-filled sacks of hard-won harvest

Photo, L. T. Stein



TRAMPING OUT THE GRAIN ON A THRESHING-FLOOR

Within the stone-walled space, heavy-footed oxen, assisted by a donkey, are doing the work of a flail. In accordance with the Biblical injunction the beasts are unmuzzled so that, in reward of work, they may take their perquisite of corn. Oxen are specially suited to this work as, the wearier they become, the heavier do they plant their hoofs

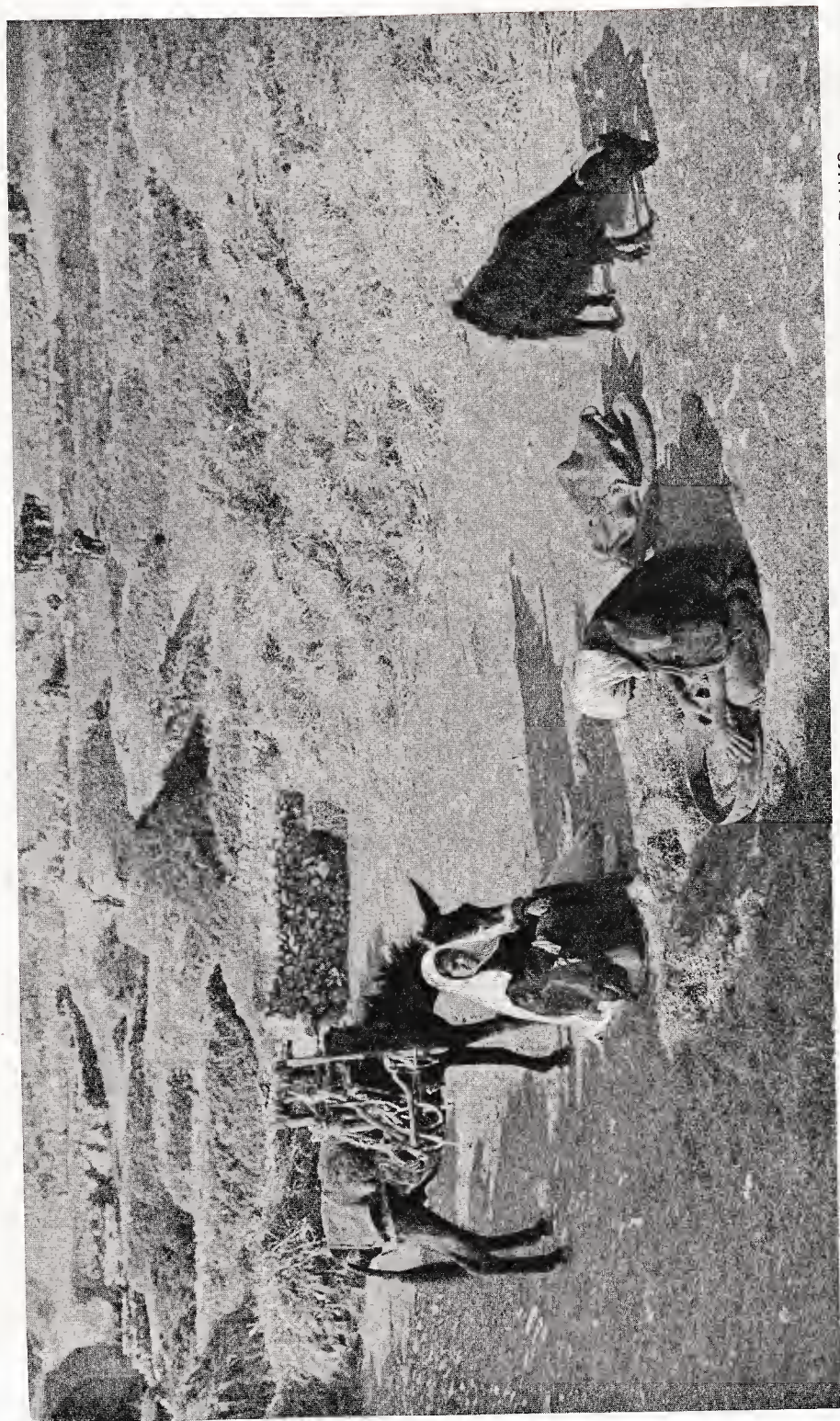
Photo, American Colony in Jerusalem

at the close of the fast of Ramadan, a fast spread over a whole month, during which, from sunrise to sunset, man may neither eat nor drink nor smoke. The large mass of the Moslem community still observes this month of abstinence, turning indeed the night into the day, singing and eating, and praying and eating again, during the hours of darkness.

Besides the common feasts of the Moslem calendar, many of the districts of Palestine have their special customary celebration. Most famous of all is the pilgrimage to Nebi Musa, the reputed burial mountain of the Prophet Moses.

This pilgrimage sets out from Jerusalem at Eastertide, when the Christian pilgrims used to assemble in their thousands from all parts of the Christian world. The Moslem villagers gather from all parts of the country, and go out in great procession amid the firing of guns and the playing of bands and the shouts of the people, along the dusty Jericho road to the hill above the Dead Sea, which is venerated as the place where the Prophet died.

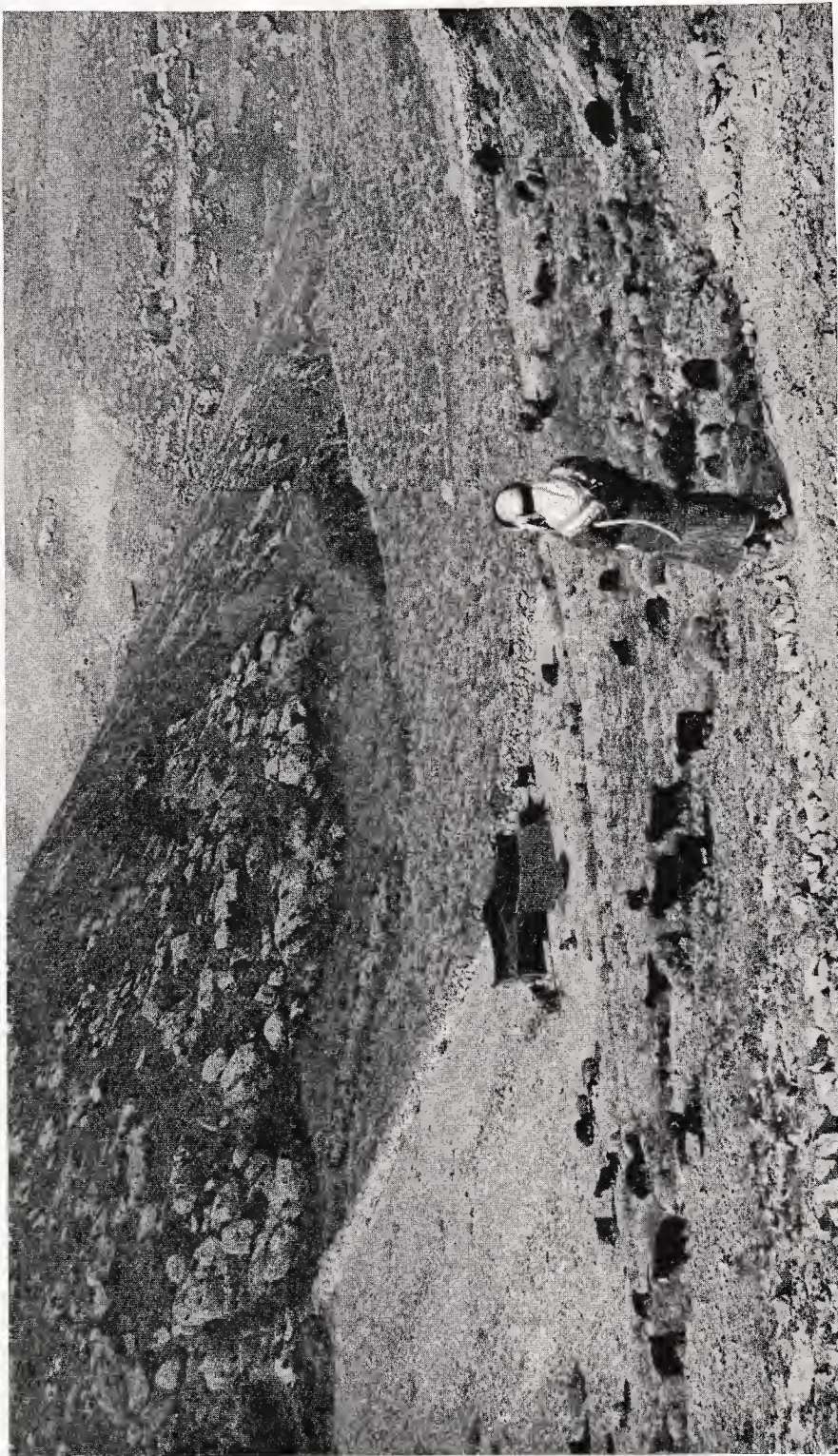
There they camp for some days out in the open, fed generously by a charitable foundation, the Wakf of Nebi Musa, amusing themselves to the



WOMEN OF JUDEA SIFTING THE GRAIN GROWN ALONG BROOK KIDRON'S ONCE BARREN BANKS

Between Jerusalem and the Mount of Olives lies the bed of Kidron. During about nine months of the year it remains dry, but the enclosing slopes bear good harvests, as can be seen by the piled corn stalks around these women. Temples to Ashtoreth, Chemosh, and Moloch were built here, and its association with Tophet, the place of burning, gave it a sinister reputation in Bible times. Now called Wady Setti Maryam, S. Mary's Valley, it has been turned from a refuse dump to cornland

Photo, Donald McLeish



GRAZING FLOCKS AND WATCHFUL SHEPHERD IN THE VALLEY OF THE KIDRON

In this flock that finds pasture upon the rock-littered side of this steep valley are mingled sheep and goats. At the slope's end is the shepherd's goat-skin tent, by the side of which some of the stones have been collected to form a rude wall. Beyond, the cleft of the torrent itself wends its tortuous way, and in the distance the hills make a grand sweep to the right. All this is but a short walk from Jerusalem, for which town it once formed a vast refuse pit

Photo, Donald McLetch



LOADING CAMELS WITH MERCHANDISE IN BETHLEHEM'S NATIVE MARKET PLACE
 In this stone-built square a noisy crowd has gathered to watch the departure of a caravan. This famous home of the line of David has been devastated at least three times since it became an important town in the third century. After Constantine and Justinian had enriched its building, many monasteries and churches were built, and for hundreds of years pilgrims have crowded there. This photograph was taken from the Church of the Nativity, built on the supposed site of Christ's birthplace.

Photo, Rev. Dr. Ewing



FULL MEASURE, PRESSED DOWN AND RUNNING OVER

In the granary there is welcome relief from the torrid temperature outside. The men swathed in Eastern wrappings squat upon the soft and pleasantly yielding pile and let the cool corn trickle through their fingers. As each measure begins to brim, the grain is pressed down and, as in the Biblical reference, shaken together, so that an honest measure may be given,

Photo, American Colony in Jerusalem

full with their songs and dances and sword play and native wit and humour, and, by the way, causing some anxiety to the administration of the country in their going out and coming in, lest they should collide with other elements of the population. Similar feasts and pilgrimages are held at Ramleh and at Nablus and other places in honour of the local saints. Thus the life of the Arab peasant people of Palestine has its full measure of colour and happiness.

The religious ceremonies of the Christians are more gorgeous, and not less numerous than those of the

Moslems. The most splendid celebrations are for the feast of Easter, which is twofold, there being one date for the Eastern Church and one for the Western Church. Both are equally marked by splendid processions in the churches, when the Patriarchs and dignitaries, decked in magnificent robes, carry out a ceremonial recalling the incidents of the Passion week.

The Jews likewise have their feasts and their pilgrimages. The feasts partly recall the great events of their national life and partly the events of the natural life of the country. The Passover is the Feast of the Exodus and of the



CHARMS FROM ROYAL DAVID'S CITY

This heavy headdress, adorned with a brim of metal disks and with a chinstrap of heavy chain, has something of the Saracen helmet in its design. Her dress is of solid weaving, heavily and brilliantly embroidered

Photo, American Colony in Jerusalem

War but one motor-car climbed with difficulty from Jaffa to Jerusalem, the trunk roads which now lead out north, east, south, and west, are thronged with cars and lorries. Telegraph lines and telephones have been spread through the country. The railway system is linked up with that of Egypt on the one hand and with Syria on the other, and one may cover in one day the length of the land from Beersheba almost to Dan either by car or by railway as one lists.

Modern machinery is being introduced into agriculture, and industry is speedily beginning to take root in the towns of Palestine. Schemes are afoot for the harnessing of the water power of the Jordan, and the Yarmuk to provide elec-

beginning of the barley harvest; the Pentecost is the feast of the Giving of the Law and the end of the first harvest; the Tabernacles celebrate the wandering in the desert and the ingathering of the vintage.

The calendar of Palestine is indeed more strikingly marked and inscribed with the religious and the seasonal rejoicing of all peoples than the calendar of any other country, and it illustrates, as everything in the most historical land illustrates, the gathering of nations and of creeds into the country which is the source for all of them of their dearest and most cherished ideas.

A word as to the development which has taken place since the British occupation and has already gone far to change the face of the country. It has brought about materially a great opening-up of the land. Whereas before the Great

electricity for the whole country, and for exploiting the mineral wealth of the Dead Sea and prospecting for oil in the wilderness of Judea.

On the moral and intellectual side there has been a great quickening, somewhat marred though it is at present by the intensity of national sentiment and inter-racial feeling between Arab and Jew, which occasionally has burst forth in actual conflict. Yet in all communities there is an intense desire for education and knowledge, a determination to revive the glories—intellectual and moral—of the old national life; and under the control of a just, tolerant, and at the same time a strong administration that spirit should tend to make the history of Palestine in the near future worthy of the place of the country in the thought and the heart of humanity.



REPUTED RUINS OF THE HOUSE OF LAZARUS IN BETHANY

Built upon a spur of the Mount of Olives, Bethany is some two miles from Jerusalem. It is mainly inhabited by Moslems, who have given it the name of El Azariyeh, the Arabic for Lazarus, who was here raised from the dead. These ruins are shown as those of the house in which he once resided.



SKIN SCRAPING IN A TANNER'S YARD AT JAFFA

Simon, the tanner, perhaps the most famed of his craft in history, had his house at Jaffa, and upon it S. Peter saw his famous vision. The site is disputed between a mosque near the lighthouse and the Latin Hospice. Above, some fellow craftsmen are seen at work cleaning the hides, while between them a little boy holds in his arms a kid

Photo., Rev. Dr. Ewing



DIGNITY ON A DONKEY AMONG THE HEIGHTS OF BETHLEHEM

Bethlehem contains in proportion to its Christian inhabitants very few Moslems or Jews. This Arab merchant, in his brilliantly coloured and flowing garments, is one of a small community doing a brisk trade. The rest of the inhabitants rely very largely on pilgrims and tourists for their source of income, and manufacture religious emblems in sandal wood and mother-of-pearl

Photo, Photochrome, Ltd.

Palestine

II. Its Three Thousand Years of Stirring History

By Leonard Stein

Author of "To-day and To-morrow in Palestine"

CRUDE flint implements of the Early Stone Age found in many parts of Palestine show that human life existed there thousands of years before the dawn of history. The transition from the Early to the Late Stone Age is usually believed to have begun about 10000 B.C. and to have been a gradual process extending over five thousand years or more. Recent excavations in Southern Palestine show that during this period the country was inhabited by cave-dwellers of non-Semitic stock.

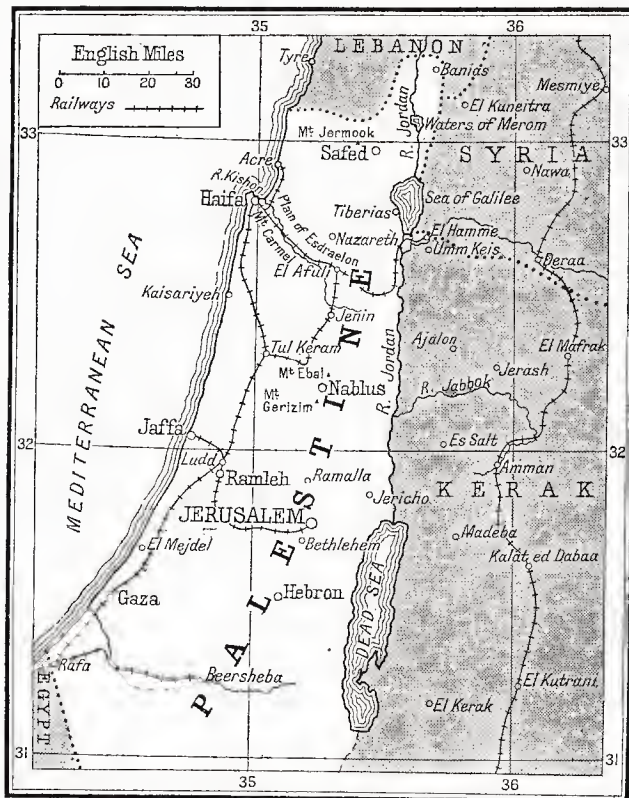
About 3000 B.C. the non-Semitic aborigines were swept away by a Semitic invasion from the desert. The entry of the Canaanites—for such was the name by which the invaders came to be known—marks the opening of the Bronze Age. About 2300 B.C., another tide of Semitic immigration brought in the Amorites, who superimposed themselves upon the earlier Semitic invaders.

As early as about 2900 B.C. all Palestine was brought within the Babylonian sphere of influence by Sargon I. The ties between Palestine and Babylonia became closer when an Amorite dynasty established itself, towards the end of the second millennium, on the Babylonian throne. Meanwhile, Egypt also was making itself felt. Peaceful penetration, dating back to the dawn of history, culminated in an Egyptian invasion under Pepi (or Phiops) I. of the sixth dynasty, about 2275 B.C. As the Babylonian Empire crumbled, Egypt gradually gained ground, and by the period of the twelfth dynasty (about 2000 B.C.) Palestine had passed into the Egyptian sphere of influence, though its civilization and culture remained predominantly Babylonian.

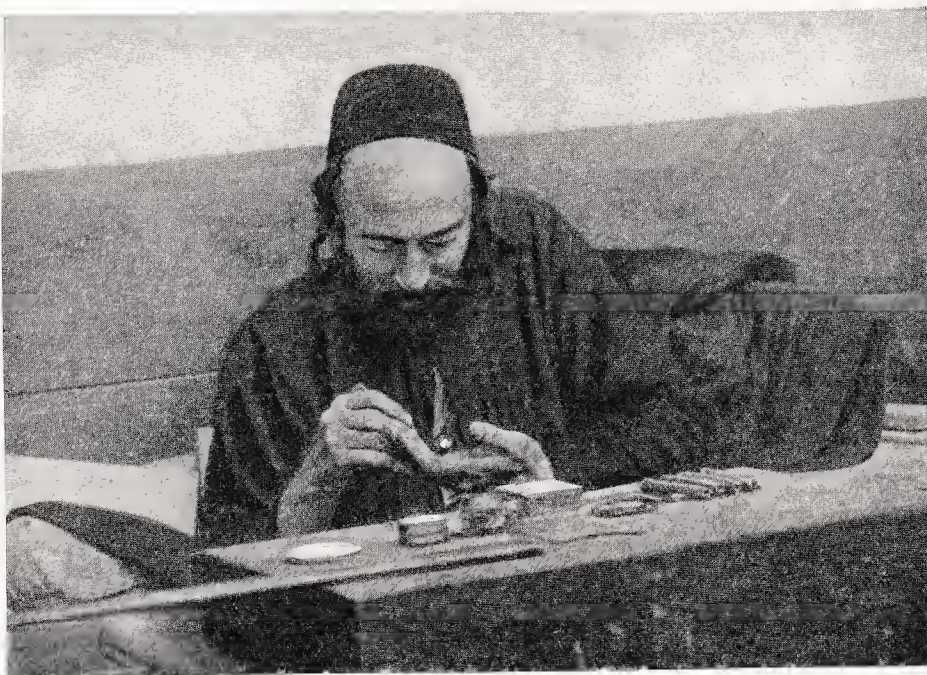
Early in the second millennium a widespread migration of races brought

into Palestine a mixed multitude of new inhabitants. These included certain non-Semitic peoples, of whom the most important were the Hittites from Central Asia and the Jebusites from Asia Minor. Among them may also have been the Semitic forefathers of the Hebrews, whose settlement at Hebron under Abraham may be placed at about 1700 B.C. With these racial movements was associated the irruption into Lower Egypt of the nomads from the north, who came to be known as the Hyksos or "shepherd kings." Under the Hyksos there was an intimate connexion between the Egyptian Delta and Southern Palestine, and it was they who encouraged the Hebrews to migrate from Palestine to Egypt.

After the ejection of the Hyksos by the native Egyptian kings of the eighteenth dynasty (1580-1350 B.C.), Egyptian



PALESTINE TO-DAY



YEMENITE GOLDSMITH AT WORK OF COSTLY INTRICACY

Those of the exiled Yemenites who have taken up their abode in Jerusalem have made a name for themselves as artisans and craftsmen. Rescued from the intense poverty of their dreadful "Box Colony," a district of hovels unfit for any human habitation, they have, with the organized help of their brother Jews, become a source of prosperity instead of a drain on charitable resources

Photo, L. T. Stein

authority began to be forcibly asserted in Palestine, which remained under Egyptian occupation for the greater part of the next four hundred years. Under the heretic king, Amenhotep IV., otherwise known as Akhnaton (about 1375 B.C.), Egypt was torn by religious feuds and lost its grip on the Asiatic dependencies. The chaotic situation thus created is vividly illustrated by the Tell-el-Amarna letters—a collection of cuneiform tablets containing correspondence between Akhnaton and his representatives in Syria and Palestine.

Akhnaton's heir, Tutankhamen, and his successors of the nineteenth dynasty (about 1350-1205 B.C.), were able to some extent to restore the Egyptian ascendancy. Syria had eventually to be abandoned to the Hittites, but the Hittites acknowledged Egyptian sovereignty over Palestine. This was in the reign of Rameses II. (about 1292-1225 B.C.), who is commonly identified with the Pharaoh "who knew not Joseph." In the closing years of the nineteenth dynasty there was again a weakening of Egyptian authority, which coincided with a new series of racial migrations. This was the background to the Exodus of the Israelites from Egypt about the end of the twelfth century B.C. Failing to find a suitable resting-place

in the wilderness of Sinai, the Israelites pressed on to the fertile lands east of the Jordan. Here some of their tribes were content to settle. The remainder soon afterwards crossed the Jordan and proceeded to invade Canaan.

At the time of the Israelite invasion, which may be dated about 1150 B.C., the collapse of Egyptian authority had left Palestine in a state of chaos. Thus, in spite of determined local resistance, the invaders soon established themselves throughout the central plateau, though there were numerous enclaves, including Jerusalem, into which they long remained unable to penetrate. The native inhabitants, however, lived on side by side with the conquerors. On the other hand, the newcomers were a fresher and more vigorous stock, and while the Canaanite strain long remained visible in Palestine, the Israelites gradually established an unquestioned ascendancy.

About the time of the Israelite invasion from the east, Palestine began to be threatened on the west by seafaring adventurers from the eastern Mediterranean. These were the Philistines, who drove the Canaanites back from the sea, pressed forward far into the interior, and by the beginning of the eleventh century were well on the way to bringing the

PALESTINE: HISTORICAL SKETCH

whole of Palestine under their control. In face of the Philistine menace, the loose confederacy of Israelite tribes was consolidated into a kingdom. The first king, Saul, after some initial successes, was disastrously defeated at Gilboa (about 1060 B.C.) His successor, King David, was more fortunate. Not only were the Philistines driven back to the coastal plain, but the unconquered enclaves in the interior, including Jerusalem, were at length reduced, and Israelite authority was effectively asserted beyond the Jordan. The reign of Solomon, which followed, seems to have been a period of economic expansion, but of moral decadence and political decline.

On the death of Solomon (about 980 B.C.) tribal jealousies re-asserted themselves, and Palestine was divided into the two weak and unstable principalities of Israel in the north and Judah in the south. The position of the northern kingdom was especially precarious, lying as it did across the path of Assyria, which had now emerged as a militant and aggressive empire. In 854 B.C. Israel, in alliance with other minor states, was overwhelmed by Shalmaneser III. at the battle of Karkar. About a hundred years later Israel became an Assyrian fief. Israelite intrigues with Egypt led to a fresh Assyrian invasion (724 B.C.), ending in the fall of Samaria, and the deportation en masse of the surviving Israelites by Sargon II. (721 B.C.)

Under the Heel of Eastern Empires

Judah had also been drawn into the Assyrian orbit, but it maintained a precarious existence for another 140 years. At the close of the seventh century Babylonia displaced Assyria as the suzerain power, and Judah was drawn into the conflict between Babylonia and Egypt. Under Egyptian influence, Judah more than once rebelled, until at length, in 586 B.C., Nebuchadrezzar II. took Jerusalem by storm, laid Judah waste, and carried its people into captivity.

The empty spaces created by the successive deportations of Israel and Judah began to be filled by colonists from various parts of the Assyrian Empire and by Edomites from the southern desert. Nevertheless, Judah, though not Israel, was destined to return. In 538 B.C. Cyrus, having built up a powerful Persian empire, occupied Babylon, with the result that Palestine now came under Persian control. Cyrus at once authorised the return of the Jewish exiles to their native Judea. A small minority, led by Zerubbabel, immediately made their way back, and were reinforced about 450 B.C. by a fresh stream of Jewish immigration from Babylonia, under the leadership of Ezra and Nehemiah.

After two centuries of Persian rule Palestine was occupied by Alexander the Great in the course of his victorious Eastern campaign (332 B.C.). The Macedonian conquest brought Palestine into intimate contact with Greek civilization, and a sharp collision between Hebraism and Hellenism became inevitable.

Liberation by Judas Maccabaeus

On the death of Alexander (323 B.C.) his empire was carved up among his generals. Palestine was contended for by Egypt, which fell to the House of Ptolemy, and Syria, which fell to the House of Seleucus. The Ptolemies maintained a precarious suzerainty over Palestine for a little more than a hundred years, but in 198 B.C. it was occupied and annexed by Antiochus the Great, the Seleucid king of Syria. Before long, the Seleucids found their empire threatened simultaneously by Rome and Parthia. They were thus able to exercise but a loose control over Palestine, and the Jews, whom the Ptolemies had recognised as an autonomous community, were now in a position to enlarge their already considerable liberties.

When Antiochus Epiphanes rashly attempted to hellenize them by force they broke into open revolt (167 B.C.), and under the leadership of Judas Maccabaeus, they secured a brief taste of political independence. On the defeat and death of Judas in 160 B.C., the Jews suffered a temporary set-back; but by 139 B.C. Judea had become to all intents and purposes an independent state. The coastal plain, the whole of northern Palestine, and most of the territory east of the Jordan were rapidly annexed. The new state was thus on an imposing scale, but its strength was sapped by incessant conflicts between rival factions. Palestine was in the throes of civil war when, in 63 B.C., Pompey, in the course of his pacification of the Middle East, entered Jerusalem at the head of a Roman army.

Last Vain Bid for Independence

Pompey proceeded to break up the Jewish State and to reduce Judea proper to the status of a Roman protectorate under the rule of the High Priest. The Roman yoke lay heavily upon Palestine, and the situation only began to improve when Pompey disappeared from the scene and Julius Caesar came into the ascendant. Julius Caesar was well disposed to the Jews, and was in close relations with Antipater, the adviser of the High Priest, Hyrcanus. Antipater, and his son Herod after him, behaved with singular astuteness throughout the stormy years which followed Caesar's assassination, and after many vicissitudes, Herod succeeded, in 40 B.C., in inducing the Roman Senate to

PALESTINE : HISTORICAL SKETCH

recognize him as King of Judea, to which the remainder of Palestine, east as well as west of the Jordan, was eventually added.

On Herod's death in 3 B.C., his kingdom fell to pieces, and in A.D. 6 Judea sank to the level of a mere annexe to the Roman province of Syria. For some years the Romans continued to govern Palestine mildly, but after the death of the Emperor Tiberius, their policy became less tolerant, and the Jews were goaded into a determined revolt, which ended, after four years intermittent fighting, in the sack of Jerusalem by Titus, in A.D. 70. With the failure of their final bid for independence in A.D. 132, the Jews disappeared as a political force, and Judea, which was re-named Syria Palaestina, became an integral part of the Roman Empire.

Conquest by the Caliph Omar

The Pax Romana was now firmly established, and for more than three hundred years the history of Palestine was in the main an uneventful record of orderly administration. On the division of the empire in A.D. 395, Palestine naturally fell to Byzantium. In the sixth century the Eastern Empire began to be seriously threatened by the growing power of Persia, and after a series of Persian raids, Palestine was invaded and occupied by the Persian King Chosroes, in 614. In 628 it was recovered by the Emperor Heraclius. But it was soon to be menaced from another quarter. In 636 repeated Arab incursions from the desert culminated in an organized invasion. The Byzantine army was decisively defeated by the Arabs at the Battle of the Yarmuk, and in 639, after the rest of the country had been overrun, Jerusalem capitulated to the Caliph Omar in person.

Moslem Rulers and the Crusaders

With the change of masters, the bulk of the population passed over en masse to Islam, though Christian and Jewish minorities still survived. The Arabs governed mildly, and for a hundred years Palestine remained at peace. In 749 the Ommiad caliphs were overthrown by the Abbasides, and the seat of the Caliphate was removed from Damascus to Bagdad, with the result that the western dependencies began to break away. In the ninth century the Egyptian emirs became independent, and a little later Palestine was brought under their control, to pass in due course to the Fatimite caliphs, who ascended the Egyptian throne in 969.

Towards the close of the tenth century the Byzantine emperors made repeated but unsuccessful attempts to wrest Palestine from the Egyptians. A little

later the Fatimites began to be challenged by bands of Turkish adventurers who filtered in from the east and north. Of these, the most formidable were the Seljuks, who occupied Jerusalem in 1076 and continued to dominate southern Palestine until the eve of the Crusades, when they were ejected by the Fatimites. While previous Moslem rulers had been relatively tolerant, the Seljuks profaned the Christian sanctuaries in Palestine and virtually closed the country to Christian pilgrims. These indignities set Christendom aflame and largely contributed to the launching of the Crusades.

The first Crusade, which opened in 1096, culminated three years later in the capture of Jerusalem by Godfrey de Bouillon. The Crusaders divided their conquests in Syria and Palestine into four states on the feudal model. The most important of these was the Kingdom of Jerusalem, which was in its outward form a detached fragment of Christian Europe, though it comprised a curious medley of races and religions. After a stormy beginning, the Latin kingdom entered upon a brief period of peace and prosperity, during which Palestine flourished as it had not done for many generations. In 1187, however, after the remaining Latin states had succumbed one by one to their Moslem neighbours, Palestine was invaded by Salah-ed-Din (Saladin), a military adventurer of mixed Turkish and Kurdish stock. The Latins were decisively defeated at the Battle of Hattin, and by 1189 all Palestine was in Saladin's hands.

Mameluke and Ottoman Periods

As a result of the third Crusade (1189-1192), the Latins again secured a precarious foothold in Palestine, and the Sixth Crusade (1228-1229) ended in a treaty under which Jerusalem and several neighbouring cities were restored into Christian hands. Less than twenty years later Jerusalem was captured and sacked by Tartar invaders, who were followed by the Mongol hordes of Hulagu. The Mongols were met and routed in the Plain of Esdraelon by the Mameluke Sultan of Egypt, who then proceeded to deal with the Latins. In 1291, Acre, the last crusading stronghold, fell to the Egyptians, and the Latins vanished from the scene.

The opening years of the Mameluke period were marked by repeated and destructive Tartar invasions. Palestine then entered upon a hundred years of comparative tranquillity. In 1400 the Tartar menace reappeared in the person of Tamerlane, who reached the border of Palestine, but withdrew without actually invading it. Towards the close of the fifteenth century the Mameluke Empire began to be seriously challenged by the Ottoman Turks. In

PALESTINE: HISTORICAL SKETCH

1516 the Ottomans defeated the Egyptians in Syria, and in the following year they became masters of Palestine.

The Turks neither colonised Palestine nor made any sustained attempt to administer it. After a generation or two of energetic government, Palestine was allowed to relapse into anarchy. Its history during the seventeenth and eighteenth centuries is one of perpetual feuds between local chieftains, one or other of whom from time to time succeeded in establishing a short-lived principality. This was the state of Palestine when Napoleon invaded it in 1799 in the course of his operations against Egypt, only to withdraw six months later after an abortive campaign.

For a moment the Turks reasserted themselves, but in 1820, Abdallah ibn Ali defied the Sultan and made himself virtually independent. His career was ended by Ibrahim Pasha, the representative of Mehemet Ali, the rebellious Viceroy of Egypt. The Egyptians remained in occupation from 1831 to 1840. Their rule was harsh and unpopular, but they rendered Palestine the service of introducing some semblance of orderly government. When the Turks, supported by the Powers, returned in 1840, Palestine had at length left the Middle Ages behind and had become a comparatively civilized province.

After the return of the Turks, Palestine had little or no political history other than that connected with the rivalries of the Greek and Latin Churches, which were among the immediate causes of the Crimean War, and which afterwards continued to play their part in the competition of the European Powers for ascendancy in the Levant. Palestine shared in the benefits, such as they were, of the Young Turkish revolution of 1908, but the reforms were little more than a dead letter, and Palestine remained politically stagnant. On the other hand, in the closing years of Ottoman rule there were some signs of economic progress, as the result of the building of roads and railways, the growth of the ports of Jaffa and Haifa, and the influx of European and especially Jewish settlers.

The entry of Turkey into the Great War led to the British invasion of Palestine in 1917 and to its complete conquest by Lord Allenby in the following year. The Supreme Council of the Allies agreed at San Remo, in April, 1920, that Palestine should be placed under a British Mandate, and the terms of the Mandate were eventually confirmed by the Council of the League of Nations in July, 1922. The British Military Administration was replaced in July, 1920, by a civil government under a British High Commissioner.

PALESTINE: FACTS AND FIGURES

The Country

Forming a part of the Levant, it is bounded north by Syria proper, south by Egyptian and Hejaz territory, east by the Syrian Desert, and west by the Mediterranean. Coastline almost barbourless and unindented. Average width from sea to eastern desert about 100 miles. Land rises from coastal plain to hills of Judea and Samaria, then forms Plain of Esdraelon, or Megiddo, whence the level drops abruptly to the Ghor, which drains to the Dead Sea, 1,300 feet below sea level, and the lowest level in the land surface of the world. Climate varies with topography, and is mainly sub-tropical, with a humid breeze from the sea and occasional hot dry winds from the desert. Winter rainy and summer hot and dry. Area about 9,000 square miles, with a population of some 700,000, the latter considerably less than in the New Testament era.

Government and Constitution

Country under British mandate, with High Commissioner and nominated Advisory Council composed of heads of Government Departments, and four Moslem, three Jewish, and three Christian unofficial members. Jewish population has National Committee to represent Jewish interests with administration. World Zionist Organization represented by Palestine Zionist Executive.

Commerce and Industries

Agriculture chief industry—barley, wheat, vines, oranges, millet, melons, and olives being among the chief products; tobacco, cotton, and sesame are also raised. Main exports are oranges, melons, wine, and soap, the total export figures for two years ending March 31, 1920-21, in Egyptian pounds, being £E771,701. Imports, including cottons, sugar, and petroleum, amount to

£E5,216,633 for the same period. Considerable numbers of sheep, goats, and camels. Limestone, gypsum, and rock salt are extensively found. Palestine legal tender is Egyptian currency, one Egyptian pound being nominally worth £1 os. 6d.

Communications

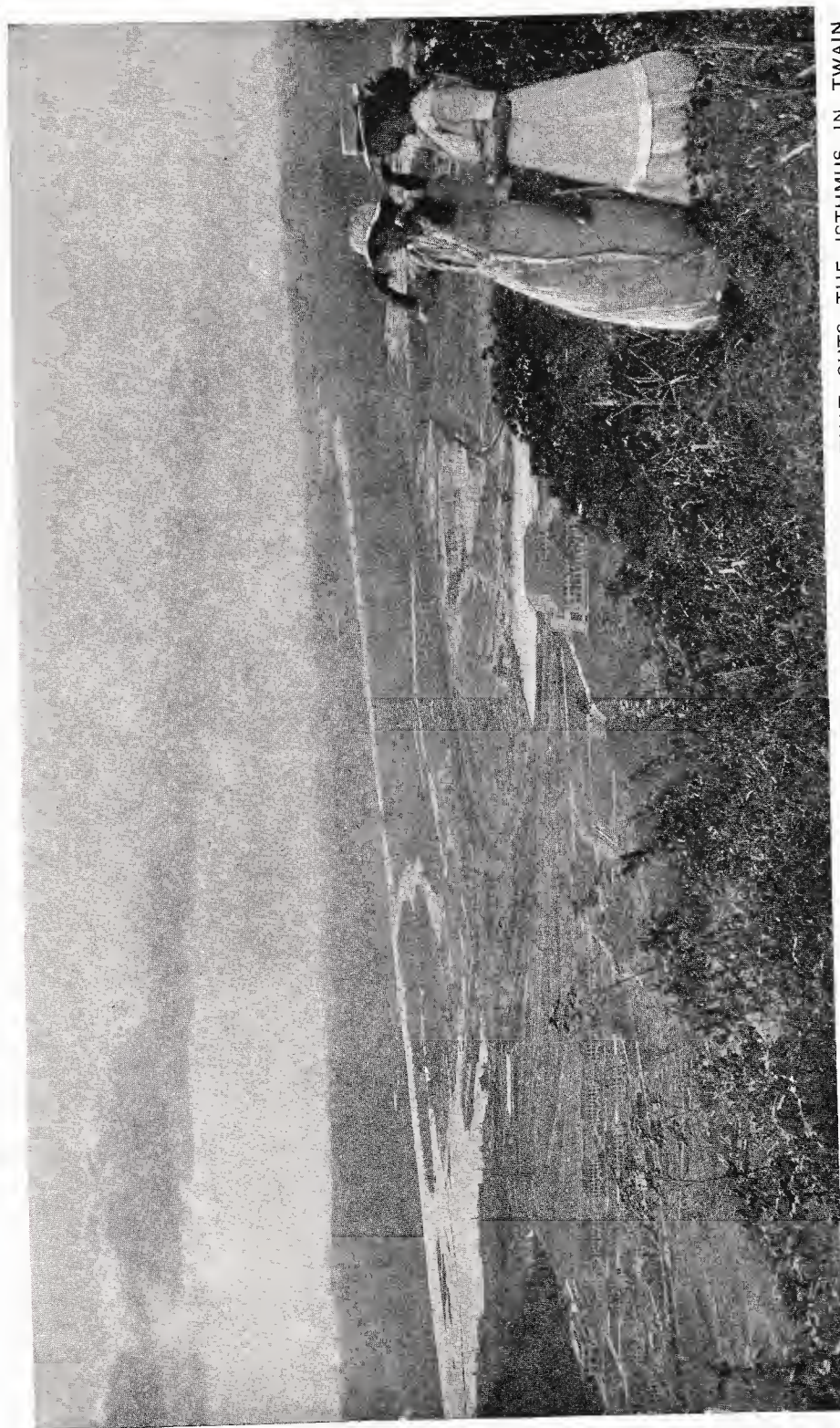
There are some 480 miles of railway and 500 miles of public highway. Jaffa and Haifa are chief ports, a regular Palestine service being maintained by a number of steamship companies.

Religion and Education

Bulk of population are Mahomedans. There are about 80,000 Jews, 84,000 Christians, 5,500 Druses, and 170 Samaritans. Large numbers of pilgrims, mainly of the Coptic Church, visit Jerusalem annually, and there are representatives of various Christian sects and monastic orders throughout the country. There are about 250 schools maintained by Government, with some 15,000 children in attendance. Majority of pupils are Moslems. Over fifty schools are partly maintained by Government, and village education is being extended. Training colleges for teachers have been instituted, and teachers' examinations held at various points throughout the country. All Government instructors are Civil Servants. Christian children mainly educated by the different communities. Zionist organization has under its control about 135 schools, with over 500 instructors, with an aggregate of some 13,000 pupils. There are also schools of music, agriculture, gymnastics, and arts and crafts.

Chief Towns

Jerusalem, capital (estimated population, 64,000), Jaffa (45,000), Haifa (39,000), Nablus (20,000), Hebron (16,000), Nazareth (9,000).



STARING AT THE PACIFIC, UPON A PEAK IN DARIEN OVER THE GREAT CANAL THAT CUTS THE ISTHMUS IN TWAIN Hands shading their eyes from the dazzling sunlight, these girls are gazing out upon the Pacific Ocean, which Balboa was the first European to behold from American soil. The town below the hill on which they stand is named Balboa after him; a busy port, the western terminus of the great canal, through which, from ocean to ocean, are passed huge ships that would have astonished Balboa more than he astonished the Indians on Michaelmas Day, 1513, when, waving the banner of Castile and Leon, he strode waist-deep into the new-found waters, and claimed them in the name of Spain